

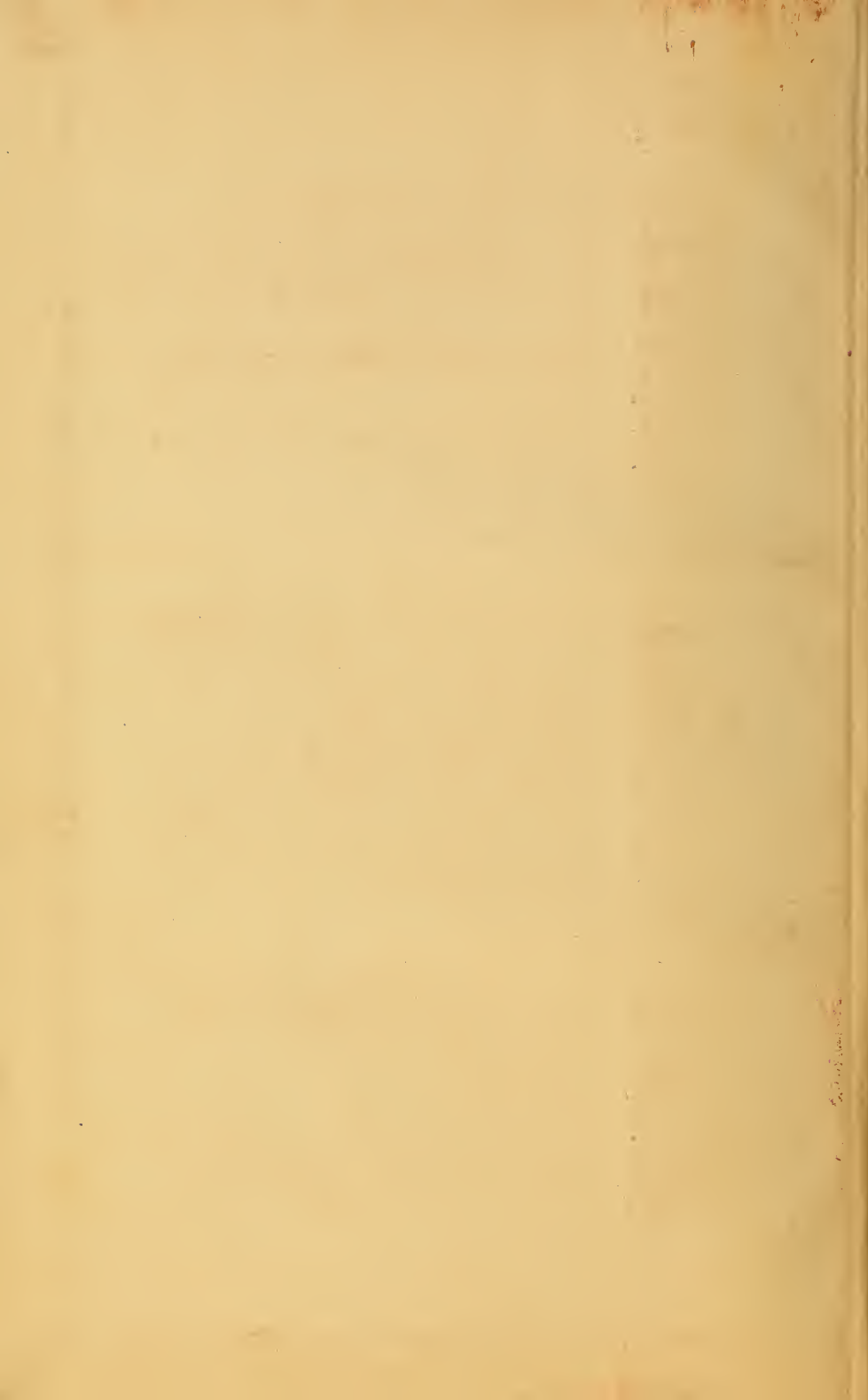
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IKHWANU-Ş-ŞAFĀ;

OR,

BROTHERS OF PURITY.

Ikhwān al-şafā, Basra.

TRANSLATED FROM THE HINDŪSTĀNĪ
OF

MAULAVĪ IKRĀM 'ALĪ,

BY

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CARRIED THROUGH THE PRESS

BY

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TRANSLATOR'S PREFACE.

THE Ikhwanu-ṣ-ṣafā, or “Brothers of Pure Friendship,” (*literally*, Brothers of Purity) is the title of fifty-one Arabic treatises of some considerable antiquity, the joint production of several authors (some say five, some ten) who lived and worked together in the closest intimacy and harmony,—whence the title of the work. One of these works alone—that treating of the contest between man and the animal creation, on the subject of the former’s claim to supremacy—has, I believe, been translated into Urdū, under the title given to the collected fifty-one treatises in the Arabic. And yet some of the remaining treatises well merit translation.

The Urdū Ikhwanu-ṣ-ṣafā has for some years held the honoured position of a “test-book for the first Civil and for the Military Interpreter’s Examination,

and for the Examination for a Certificate of High Proficiency in Urdū." It was, therefore, judged that a careful translation of it into English would prove of the highest utility to students.

In undertaking this translation, I have steadily endeavoured to keep two objects in view: 1st. To facilitate the study of the original; 2nd. To produce a work which might be perused and appreciated by such readers as possess no knowledge of Urdū, for the interest of the story itself. The text of the Urdū Translator has therefore been rendered throughout as closely as is consistent with intelligibility, and due regard to the idiom of the English tongue.

As an additional aid to accuracy, I have in the course of translating compared the Urdū with the original Arabic, page by page, throughout. This has not only afforded me a clear insight into the real meaning of many a doubtful passage, but it has enabled me to detect many important errors in the Urdū translation—errors which disfigure the work to a degree that makes it extremely desirable that it should be subjected to careful revision and correction.

The truth is, that Maulavi Ikrām 'Alī's knowledge

in general, and his knowledge of Arabic in particular, were so meagre as to disqualify him completely for the work he had the hardiness to undertake. And it is on this account that so much nonsense, and so many absurdities appear in his translation. I feel it due to myself to say that I am not judging his work as though it were a *literal* translation; but as professing "to give the substance of the original." Now, so far is he from accomplishing this, that he repeatedly, through his ignorance of Arabic, either turns good sense into nonsense, or alters the meaning of the Arabic into something quite opposed to it, or embellishes it with something quite irrelevant to the matter in hand. And in those parts of the work which touch on Natural History, he has done all in his power to bring into utter contempt the whole mass of scientific knowledge in the possession of the Mohammedan people. These are not mere assertions on my part. Any competent judge can satisfy himself by a comparison of the Urdū work with the original; and the reader will find numerous instances pointed out by me in the notes to my Translation.

Regarding the work, however, simply as an Urdū

composition, it stands deservedly high, though, in my opinion, far below the *Bāgh-o-Bahār*. The style is stiff and laboured, and there is a lack of connection between the sentences which destroys their symmetry, and often makes it difficult for the reader to discover where one ends and another begins. This, however, I feel disposed to attribute to the defects mentioned in the preceding paragraph; for it is not to be perceived in his Preface.

The English translation is based on the text edited by Major Nassan^u Lees,—in some respects the best text there is; but still not such as to reflect credit on the editor. It contains numerous errors, chiefly typographical, which, by a careful examination of the proof-sheets, might easily have been avoided. Some, however, are errors in the placing of the diacritical points; and these are calculated to do serious harm to any student who reads the work with an ordinary Indian Munshī. A really good text (with the many gross errors of the Urdū Translator rectified) is a desideratum.

PREFACE.

PRAISE beyond measure is due to that self-existent¹ Being, who conferred various forms on all created bodies, notwithstanding the singleness of the (composing) matter, and who, organizing the human species,² bestowed distinct powers on each individual.

Infinite praise is meet and proper for that Creator who, having brought the human race into (the world of) existence from the caverns of chaos;³ bestowed on it pre-eminence over all created things; and, having adorned human nature with the gift of speech, clothed it with the robe of knowledge. What ability is there in weak-framed man to express becoming gratefulness

¹ *Wājibu-l-wujūd* = that of which the existence is necessary.

² The terms "*jins*" and "*faṣl*" have their logical signification here; the former meaning *genus*, and the latter *differentia* or *characteristic*. The passage, rendered literally, would therefore be, "Who constituted the human essence (or substance) by joining the characteristic to the genus."

³ *Literally*,—From the cellars (or chambers) of non-existence.

for His mercies? and what virtue in my crazy reed to bring me successful through such an attempt?

VERSES.

How then can I His praises due express
 When Prophets' tongues to sing the same are weak?
 The band of holy sages here confess—
 "We know Thee not,"—His nature though they seek.
 Whence then may I, mere creature,¹ find access
 To knowledge fit His glorious name to speak?
 To mortal man is power given to bless
 In compass full a nature so unique?

Blessings unlimited are the due of the Prince of the Apostles, the last of the prophets, Mohammad Mustafā, who extricated those who had gone astray, from the waste of error, and guided them into the right path. Through him it was that we obtained, according to the sacred text,—“Ye are the best of peoples,” pre-eminence over all other nations.

VERSES.

Mohammad, of created things the lord;
 The leader he of man and Jinn;
 His, at the Grand Assize, the saving word
 That heav'nly mercy seeks for sin.

¹ *Mumkin* = *Imkānu-l-wujūd*, is the exact opposite of *Wājibu-l-wujūd*, and signifies *that of which the existence is contingent*. It is equivalent to *makhḷūq*.

And blessings and peace on his family, and companions, by whose instrumentality the true faith was consolidated, and who were our guides into the path of salvation.

And now this utterly sinful being, Ikrām 'Alī proceeds to speak as follows (of the origin of this work):—When, in accordance with a gracious hint from that illustrious gentleman, of exalted dignity and power, the greatest philosopher of the age, the eleventh spirit¹ as to wisdom, the beneficent lord, Mr. Abraham Lockett—may his good fortune continue—and in compliance with the request of my honoured brother, and instructor Maulavi Turāb 'Alī—may his shadow last long—I came to Calcutta, and, under the guidance of fortune, after obtaining the honour of an interview, became the object of kind attention and favour, the aforesaid gentleman, inasmuch as he was disposed to

¹ The word '*aql*' is here used in the sense of *simple essence*, or *pure intelligence*. Certain Mohammedan doctors hold the following theory on the creation. God, they say, created a single *intelligence*, possessed of a two-fold existence—the one *necessary* the other *contingent*. This intelligence created a second intelligence like himself, and the highest of the nine heavens; *i.e.*, the '*arsh*' or Empyrean. This second intelligence created a third, and the *second* of the nine heavens, and so on, till the tenth intelligence—the last that was created—and the ninth heaven (by which these doctors mean the '*farsh*' or the earth) were created. M. Ikrām 'Alī—may his shade never blush—adds an eleventh to the number of intelligences, in the person of Mr. Abraham Lockett!

take me entirely under his fostering protection, had me enrolled among the servants of the Honourable East India Company, and appointed me to a post under himself.

After a few days, with the concurrence of His Honour, the noble, the cream of the learned of the age, the head of the roll of wise men, the exalted in power, Captain John William Taylor, Professor of Urdū—may his good fortune endure!—he requested me to translate the *Ikhwānu-ṣ-ṣafā* (a work which treats of the contest between man and the beast creation) into Urdū, “but,” said he, “into very plain and simple language, so that there may be no obscure words in it. Omit, moreover, the scientific terms and the religious discourses, as these are not devoid of difficulty.¹ The substance alone of the question at issue is required.” In accordance with this request, the writer has rendered but the pith of the subject-matter into the Urdū tongue. He has struck out the religious discourses, and many of the scientific phrases which had no relation to the contest; but he has retained a few discourses and geometrical and

¹ The word *takalluf* here properly means, “*the being laboured;*” but “difficulty” conveys the idea very closely.

other terms, which bore directly upon the original subject.

Of a truth, if regard be paid to the execution, and the ornate and polished style, of this treatise, (it will be perceived) that each discourse is a mine of elegance and perspicuity, and each sentence a storehouse of eloquence. And, although the common herd gather no more from its apparent wording than the mere burden of the contest, yet the learned perceivers of the recondite, by comprehending the real import, find pleasure in (the consideration of) many nice questions, and matters of speculative theology.

The authors of this work were ten men (Abū Salmān, Abu'l-ḥasan, Abū Aḥmad and others) who lived together in Basra,¹ and spent their lives in uninterrupted research into science and religion; in-somuch that they composed fifty-one treatises. In these, numerous rare and wonderful sciences are discussed, and the present treatise, on the contest between man and the beasts, is one of them.

In this work arguments *à priori* and *à posteriori* are exhibited on both sides with much skill, and, in

¹ Vulgarly called Bussorah.

the end, after much hot debate, man is pronounced triumphant.

Further, their object in this disputation is merely to display the superior virtues of the human race; hence it is that they write at the close of the work: "That the properties whereby man reigns ascendant over the brute creation, are varied knowledge and perceptions of the Divine nature, which we have described in fifty-one works; and the aim in this treatise has been to illustrate by the tongues of animals, the realities of knowledge and true perceptions of the Divine Being, in order that, by observing these, the thoughtless and negligent might entertain the desire to acquire perfection."

The translation of this work was prepared during the government of that essence of exalted nobility, that paragon of mighty princes, the Hātim¹ of the age, the Plato of the time, the chief of chiefs, the hero of heroes, His Excellency the Governor-General, Lord Minto—may his good fortune be perpetuated!—which was in the year 1225 of the Flight, and 1810 of the Christian era.

¹ *Hātim* was the chief of an Arab tribe named *Tūi*. His liberality has passed into a proverb.

CHAPTER I.

ON THE FIRST APPEARANCE OF THE HUMAN RACE—ITS STRUGGLE WITH THE ANIMAL CREATION—THE COMING OF THE ANIMALS INTO THE PRESENCE OF THE KING OF THE JINN, BEWARASB THE WISE, TO IMPORE RELIEF—THIS SAGE'S SUMMONING MEN BEFORE HIM.

THE circumstances attending the first appearance of the sons of Adam are thus narrated:—While they were few in number, they ever fled through fear of the animals and hid themselves in caves; and through dread and terror of rapacious beasts, they used to take refuge in hills and mountains. They had not even so much confidence as would admit of three or four men combining to till the soil and eat of the produce; not to speak of their weaving cloth to clothe their bodies. In short, they ate whatever they could find in the way of various fruits, and herbs, and plants of the forest; and veiled their bodies with the leaves of trees. In winter they took up their abode in warm, and in summer in cold countries.

When this state of things had continued for a short period, and their offspring had multiplied, then the fear of beasts, noxious and innoxious, which had lodged in each mind, was completely dissipated, and

thereupon they peopled many forts, cities, towns, and villages, and dwelt in peace. They got together implements of agriculture, and each occupied himself with his special task; and they took the animals in traps, and began using them for riding, bearing burdens, ploughing and tilling. The elephant, the horse, the camel, the ass, and many other animals that used to roam at large¹ in the wilds and forests, grazing without let or hindrance wherever they found attractive pasture—the shoulders of these were excoriated through incessant labour,² and their backs galled. How much soever they might shriek and cry out, his lordship-man was little likely to heed. Many wild animals fled, through fear of capture, to remote wilds. The birds, too, left their roosts and flew³ away, taking their young with them. Each individual man fancied that all the animals were his slaves, and so, ever constructing traps and snares, they, one and all, pursued them with every conceivable artifice and stratagem.

¹ Literally,—Like a camel without its nose-string.

² Literally,—Labour of day and night.

³ The only meanings assigned to *urānchhū* in Shakespear's Dictionary, are "trick," "device," "fraud"—none of which will apply here, but the word is right rendered by Forbes.

The word *chhū*, affixed to *urān* (the substantive from *urnā*, to fly) adds the idea of *instantaneousness* to that of *flight*. *Chhū* is an onomatopetic word, resembling the *breathing* at the close of the incantations of Hindū jugglers; and at the close of the texts of the Korān, which Musalmāns repeat to remove the evil influence of the Jinn, &c. It seems to be the equivalent of the English word "presto," used by those who show legerdemain.

Such seizure and retention continued for a long space of time, even until God (may He be exalted) sent the last of the prophets, Moḥammad Mustafā (May God bless and save him and his family) for the guidance of mankind. This true prophet directed wanderers into the path ordained of God. Some of the Genii, too, secured the blessing of faith and the glory of *Islām*.

When an age passed away thus,¹ too, and the Genius Bewarasb the wise, whose title was 'King of heroes,' became the monarch of the race of the Genii (so just a king was he, that in his reign the tiger and the goat used to drink at the same water's edge, and little possibility was there of any *thug*, thief, knave, or pilferer abiding in his dominions). The island of Balā Sāghun,² situated near the equator, was the royal abode of this just monarch. It chanced that a ship full of men, distressed by contrary winds, put in at that island. All the merchants and men of science on board landed, and began roaming about the country. What do they behold, but a scene of marvellous beauty! Every tree was covered with fruits or flowers of various kinds; streams were flowing in all

¹ This might also be rendered, "When an age subsequent to this passed away." But the Arabic version clearly shows the rendering to be as I have given it; *uspar* implying the state of affairs after Moḥammad's appearance in the world.

² It seems impossible to fix this island. The name would appear to be a corruption of the Hindi words *bhalā shugūn*.

directions; animals, grown fat on excellent pasture, were skipping and gambolling among themselves. Perceiving the climate to be so very delightful, and the soil so extremely fertile, no one felt it in his heart to return. So, in fine, they gradually erected houses, and took up their abode in that island; and, capturing the animals in traps, engaged as before in their avocations. When the wild animals saw no prospect of better days here, too, they fled to the deserts. The men, in truth, entertained the notion that these were all their slaves, and so they prepared various kinds of snares, and became intent on capturing them as heretofore.

When the animals were assured of this mischievous idea of theirs, they assembled their chiefs, presented themselves in the hall of justice, and gave a minute account to Bewarasb the wise, of all the wrong they had suffered at the hands of men. When the monarch heard from the animals all the circumstances of their case, he instantly exclaimed, "Haste! Let messengers be sent without delay, to bring the men to our presence." In accordance with this order, seventy of the men, inhabitants of different cities,¹ who were possessed of rare eloquence, were instantly in attendance. An excellent building was assigned them as a residence, and, after a day or two, when the fatigue of the journey had worn off, the

¹ Countries would be the correct word, in accordance with the Arabic.

king commanded that they should be brought before him.

When they beheld the monarch on the throne, they invoked blessings on him, and saluted him, and made obeisance, and then stood in order, each according to his degree.

This monarch was just and equitable to the utmost degree. In valour and generosity he surpassed all his compeers and congeners. The lowly and wretched of the world sought refuge here and found sustenance. Throughout his dominions no powerful tyrant could oppress any subject, however humble. All such things as are prohibited by Divine ordinance had disappeared during his reign. Nought save the approbation and satisfaction of God was the cherished concern of his soul. He inquired of them with much courtesy, "why have you entered our kingdom? There has never been any communication even between you and us; what motive so strong, then, has drawn you hither?" One among them who had seen the world,¹ and was eloquent of speech, saluted the king and spake, saying, "Having heard of your Majesty's justice and equity, we have sought your Court; and since no one has hitherto returned disappointed from the royal threshold, we entertain the

¹ The Persians say *jahān-dīda bisyār goyad duroḡh*; "One who has seen the world tells many lies." This spokesman of the men begins his speech with a palpable lie.

hope that your Majesty will do us justice." The king asked :—"What is your object?" He replied, "Oh, just king! these animals are our slaves. Some of them have fled from us, and some, although perforce, are our dependants; but they one and all deny our right to them as our property." The monarch inquired, "Have you any proofs to support this claim? for claims without evidence in support are not admitted¹ in a Court of Justice." He replied, "Oh king! there are numerous proofs, rational and traditional, to establish this title." The monarch requested him to state them, and thereupon one of the men, a descendant of the noble 'Abbās (May God show him favour) ascended a rostrum, and delivered the following discourse, with much eloquence :—

"Praise is the due of that true God who replenished the earth with all things needful for the sustenance of his creatures, and stored it bounteously, and created various animals for the use of weak-framed man! Blessed is the condition of those who prepare for the life to come in a manner pleasing to Him! What shall we say to those who disobey and iniquitously turn away from Him?" "Blessings without limit are the right of the true prophet, sent after all the other prophets, to guide His Mohammad Mustafá, whom God (may He be exalted) creatures aright, and whom He appointed lord over

¹ Literally,—“Are not heard.”

all! He alone is King of all the Genii and of men, and he is the stay of all at the last day.”

“And blessing and peace be on his holy family, by whose means religion and the State were regulated, and the true faith propagated.”

“In fine, in all seasons, praised be that incomparable Architect, who from a drop of water¹ brought Adam into being, and of His omnipotence made him to have offspring; and, forming Eve of him, peopled the earth with thousands of human beings, on whom he conferred pre-eminence over all created things, and dominion over land and sea, and whom he fed with various pure meats, as He himself has declared in the Korān in words to this effect:—“All the animals have been created for you, avail yourself of their benefits, and eat them, and make warm garments of their skin and hair. Send them forth to graze in the morning, and bring them home again in the evening.”² They are an ornament to you.” And in another place He declares thus, “On the land ride on camels, and on the waters go in ships;”³ and in one place His command is, “The horse, the mule, the ass have been

¹ The Hindū translator has blundered here.” Adam was not created of a “drop of water,” as every Musalman knows. The original work has as follows:—“Praise be to God who created *mankind* of water, and made *them* to have offspring . . . and who formed of *him* (*i. e.* of Adam) his wife, &c.” The passage is taken from the Korān.

² *Al Korān*; Chap. xvi. (The Bee) verses 5 and 6.

³ *Al Korān*; Chap. xxiii. (The Believers) verse 22; and Chap. xl. verse 80. The translation of the Arabic is, “And on them and on ships are ye borne.”

created in order that you may ride on them ;”¹ and in another place, He speaks as follows :—“ Ride on the backs of these, and bear in mind the blessings of your God.”² Many texts besides these, bearing on this case, have been revealed in the Korān ; and from the Law³ and the Evangel⁴ too, it is gathered that the animals have been made for our use. From this point of view, we are their masters and they are our slaves.”

Then the monarch turned towards the animals and said, “ This man has brought forward texts from the Korān to establish his claim, answer him therefore as you best think fit.”

On hearing this, the mule, with the tongue⁵ of its case, gave utterance to the following discourse :—

“ Praised be that one God, the holy, the most ancient, the self sufficient, who existed before the creation of the world, Eternal and Incomprehensible, and by the simple command ‘ Be,’ brought forth from His secret store all existing things ;—who formed the heavens of water and fire, and raised them on high ; and, creating the offspring of Adam from a drop of

¹ *Al Korān* ; Chap. xvi. (The Bee) verse 8.

² *Al Korān* ; Chap. xliii. (The Ornaments) verse 12.

³ The Law as revealed to Moses, and uncorrupted by the Jews.

⁴ By the word Evangel, we are not to understand the Gospels as now existing. These the Muslims hold to have been so much altered, as to contain very little of the *Injil*, or true Word of God.

⁵ *Zabān-i-trāl* signifies *the tongue of the case*, and answers to the English expression, “ Its condition spoke for it, or told its tale.” It is opposed to *zabān-i-makāl*. The phrase, however, does not apply here, and there is nothing like it in the Arabic. There it says simply that the animal spoke.

water, sent them in succession into the world, to people and improve, not to ruin it; and to protect (as it behoves them to do) the animals, and benefit by them, not to oppress and ill-use them." It proceeded as follows:—"Oh, king! the texts which this man has quoted do not give us to understand that we are their slaves, and they our owners; for they do but mention the blessings which God (may He be exalted) has bestowed on them, as is indicated by a text to the following effect:—"God (may He be exalted) has made the animals subject to you, as He has made the sun and the moon, the winds and the clouds subject to you."¹ This does not show that these are our masters and we their slaves, but rather that God (may He be exalted) after creating all things in heaven and earth, made one kind dependent on another, to the end that they might derive mutual benefit, and ward off harm from one another. Hence, in God's making us subject to them, the simple motive is that we should be to them the source of benefit and protection from harm, and not as they suppose, and deceitfully and slanderously assert, that they are the lords and we the slaves. Prior to the creation of man, we and our progenitors dwelt unmolested on the face of the earth, grazing and wandering whither we pleased, and each occupied in seeking the means of support. In short,

¹ This is not a single passage in the Korān, but is made up of bits of verses from several chapters.

we lived together in peace and harmony, in mountains, and forests, and plains, and nourished our young ; and, thankful for that which God had ordained for us, we passed our days in praise of Him. We acknowledged none but Him. We lived in our homes in peace, without interference from anyone.”

“ When a period passed away thus, God (may He be exalted) formed Adam of clay, and constituted him His vicegerent on the earth. When his offspring multiplied, they began to roam over the forests and plains, and then indeed was the hand of oppression laid heavily on us unfortunates ! They took the horse, the ass, the mule, the ox, and the camel, and pressed them into their service, and with the strong arm of tyranny caused such calamities to befall us as even our ancestors had never witnessed. What could we do ? Seeing no prospect of relief, we fled to the forests and deserts. Even then their lordships ceased not in the least to persecute us. Many and various were the devices with which, armed with snares and nets, they took up our pursuit. If a few wearied and feeble ones happened to fall into their clutches—Oh, ask me not concerning their case !—they used to bring them back bound and fettered, and to inflict unspeakable torments on them.”

“ Over and above all this, to slaughter, to skin, to break the bones, to extract the sinews, to rip open the bowels, to pluck the feathers, to spit, to roast, to grill

and eat—such are their deeds! And with all this they are not content, but maintain that they are our masters, and we their slaves; and that those of us who have fled from them are delinquents. Such claim is based on no proof or voucher, but is out-and-out injustice and oppression.”

CHAPTER II.

DESCRIPTIVE OF THE CLOSE ATTENTION OF THE KING OF THE GENII
TO THE POINT AT ISSUE BETWEEN THE MEN AND THE ANIMALS,
WITH THE VIEW OF ARRIVING AT A DECISION.

WHEN the monarch heard these accounts of the animals, he became instantly absorbed in the settlement of this dispute, and commanded the attendance of the judges, the law officers, and all the chiefs and the nobles of the Genii. Forthwith, in obedience to call, they all presented themselves in the royal Court. He then addressed the men thus:—"The animals have clearly and fully laid before us the tale and plaint of your tyranny, what have you now to urge in answer thereto?"

One of the men thereupon saluted the king, and spake as follows:—"Oh, refuge of the world! these are all our slaves, and we are their masters. It behoves us then to exercise over them authority befitting masters; and to work them as we will. Such of them as have willingly bowed to our yoke, have found favour with God, and such as have rebelled against us, have, so to speak, rebelled against God."

The king observed :—" An unsubstantial claim is inadmissible in a Court of Law;¹ produce some warrant and some proof beside."

He replied, saying :—" There are many rational and traditional arguments which establish our claim."

The king inquired what these arguments were, and thereupon the speaker began as follows :—" Behold the chasteness with which God (may He be magnified) has fashioned us ! He has bestowed on us suitable limbs, each well adapted to our need, a body symmetrical ; a stature erect ; reason and knowledge,² whereby we may discriminate between good and bad ; nay more, we may discover and make known the affairs of the whole celestial sphere ! In whom, besides ourselves, are these excellent qualities to be found ? Hence it is evident that we are the masters, and these the slaves."

The king then said to the animals, " Now, what answer do you make to this ? "

They replied :—" These arguments do not establish their claim."

¹ Literally,—" A claim without evidence is not listened to in a Court of Law."

² The sentence beginning with the words, " reason and knowledge," and ending with the word " sphere," is not to be found in the Arabic at all ! After *ḡad sīdhā* the Urdū should have run thus :—*jaudat-i-ḡawāss durustī-i-tamīz tezī-i-ḡab'īyat ḡhalaba-i-'aḡl-ye khūbiyān hamāre siwā, &c.* A few pages further on, the reader will find that it is this very point of *jaudat-i-ḡawāss* that the animals take up ; and Ikram 'Ali had made no mention of it before !

The monarch remarked :—" Are you not aware that erectness in sitting and rising is a part of the character of kings, and that an ill-shaped and bent form betokens servitude?" One of them made answer thus :—" May God prosper your Majesty in all good, and preserve you from the misfortunes of the world! Our humble statement is that the Creator did not make men of their peculiar form and figure, with the view that they should be considered our lords; nor did He give us our peculiar forms and ways with the view to our being their slaves. He is All-wise. Every act of His is pregnant with wisdom. He bestowed on every kind the form which he perceived to be best adapted to it."

CHAPTER III.

ON THE DIFFERENCE OF FORM AND FIGURE IN MEN AND ANIMALS.

“THIS difference is thus accounted for. When man was made by God, he was stark naked—there was absolutely nothing on his body to protect him from heat and cold. He used to eat of the fruits of the forest, and cover his body with the leaves of trees; and so He made his figure erect and tall, that he might pluck the fruits of trees, and eat without trouble; and pluck the leaves, and apply them to his use. Now, our food is grass, and so He made our figures bent, that we might feed well, and suffer no trouble of any kind.”

The king asked:—“And what do you say to this declaration of God’s, to wit, ‘We have made man in the most perfect symmetry?’”¹ The animal answered saying, “Asylum of the world! in addition to the obvious sense of our Lord’s word, there are many interpretations which none but the wise comprehend.

¹ *Al Korān*; chap. xcv. (The Fig) verse 4: “Verily we created man of a most excellent fabric.” The commentators, says Sale, generally expound this passage, We created man of comely proportions of body, and great perfection of mind.

Let the learned be asked for the exposition of this (passage).” And so a learned doctor, in accordance with the king’s command, explained the purport of this text in the following manner:—“The day on which God (may He be exalted) formed Adam, was an auspicious one. The stars, each in its lofty mansion, were shining forth brightly, and were most favourably disposed for the elementary principles to receive the forms impressed; hence the form came forth comely, the statue erect, and the limbs perfect.¹ But the words rendered “in the most perfect symmetry,” are shown by the following text to be capable of another interpretation:—“God (may He be exalted) made man of moderate proportions,”² neither very tall nor very short. The monarch observed that “such comely proportion and suitability of the members, sufficed to prove superior excellence.” The animals urged, “Such is our case, too. The Most High God has bestowed on us, too, limbs, each in proportion, and adapted to their use. As regards this excellence, we and they are on a par.”

¹ Here the following words should be inserted, to agree with the Arabic version:—*Bādshāh ne kahā to yih unke faẓīlat aur karāmat aur iftikhār ke luje kāfī hai—Is par hakīm Jinnī ne kahā lekin, &c.*

² *Al Korān*; chap. lxxxii. (The Cleaving) verses 7 and 8. “O, man! what hath seduced thee against thy gracious Lord, who hath created thee, and put thee together, and rightly disposed thee? In what form He pleased hath He fashioned thee.”—*Salé’s Translation*. It will be observed that the Urdū translator omits the translation of the last six words of the Arabic.

The men replied, "Where is the proportionality of the members in your case? Yours are most forbidding forms, disproportioned heights, ill-shaped and awkward legs. For among you is the camel, which has great height, a long neck, and a short tail; and the elephant, with a body of immense height, and bulk, and weight, two long tusks projecting beyond the mouth, large broad ears, and little bits of eyes; and the ox and buffalo, with long tails, thick horns, and no teeth in the upper jaw; and the fat-tailed ram, with heavy horns and fat buttocks. And there is the he-goat, which has a long beard, and is wanting in buttocks; and the hare, which has but little height and long ears. Similarly, there are many carnivorous and herbivorous beasts, and many birds, whose height and build are out of proportion, one member bearing no proportion to another."

On the instant of hearing this, one of the animals exclaimed, "Alas!¹ that you ~~should think so lightly~~ *did not understand* ~~of~~ God's handiwork! We are His creatures, and from Him proceed the comeliness and perfection of our members. To vilify us is, in reality, to vilify Him. Do you not know that God of His wisdom

¹ Here again M. Ikram 'Alī has given his imagination full play. The whole of the passage, from "Alas" to "our members," is pure invention! The Arabic has, "Far is this from the truth! The most beautiful parts of our forms have escaped thee, and the justest proportions of them are hidden from thee. Dost thou not know, that when thou vilifiest the creature, thou in reality vilifiest the Creator?" &c.

created everything for some special reason? None save the learned and Himself can comprehend His secret purpose."

The same man hereupon observed, "If you are the sage of the animals, perhaps you will inform us what the advantage is in making the camel's neck long."

The animal replied, saying:—"The reason is, because his legs were long. If his neck were short, it would be difficult for him to graze; so his neck has been formed long, that he may feed with advantage. Again, with the power of that same neck he rises up from the ground, and can apply his lips to, and scratch, any part of his body. In the same way, the elephant's trunk is long, to supply the place of a neck; and his ears are large, to enable him to drive away flies and mosquitoes, so that none may enter his eyes and mouth; for this, by reason of his tusks, remains ever open; and his tusks are long, to the end that he may defend himself from harm from rapacious beasts. So the hare's ears are made long, for the reason that, having a delicate body and a thin skin, she may cover herself with them in winter, and spread them out as a bed in summer. In short, God (may He be exalted) has bestowed on every animal such limbs as He saw fit. On this point, speaking by the mouth of the prophet Moses, He declares "It was our Lord who bestowed on everything its form, and then guided it aright."¹ The purport of which is, that He gave to

¹ *Al Korān*; chap. xx. (T. H.) verse 52.

each creature the form which he saw best adapted to it, and then guided it into the right path. As to that which you consider beauty, and pride yourselves upon, and which you, in your arrogance, believe proves you our lords, and us your slaves,—it is erroneous. Beauty with each species is that which is admired among its own kind, and by reason of which its members become drawn one to another. This is the reason of the propagation of the species. For the fair form of one species is not admired in another. Each animal sets his heart on the female of his own kind, and does not covet the female of another, even if she be more beautiful. Thus man, too, desires his own kind. Those who are black do not approve of those who are white; and those who are white do not set their affections on those who are black.¹ Thus, your beauty of form is not a consequence of your lordliness, that you should consider yourselves superior to us.”

“And as to your assertion that you possess keenness of perception in larger measure,² it too is false. Certain of the animals have the perceptive faculties in greater perfection than you have. Such is the camel, which in spite of his having long legs, and a long neck, and a head raised aloft,³ is able, of dark nights,

¹ A passage more suited to Oriental than European taste is here omitted.

² See Note 26. The Urdū version had not made the man assert his superior keenness of perception.

³ *Literally*,—“Which converses with the air.” The meaning of the

by perceiving where his feet should be placed, to travel over almost impracticable roads; whereas, you stand in need of lamps and torches. Such, again, is the horse, which hears from afar the tread of any-one approaching. Oft has it happened that he has heard the approach of an enemy, and, rousing his master, has saved him from the foe. If an ox or an ass be taken but once on a strange road, and let loose, as soon as he is free he finds his way back to his crib without any trouble or bewilderment. (Whereas) you may have passed over a road ever so often, yet if occasion arise for you to travel that road again, you become perplexed, and lose your way. Sheep and goats bring forth hundreds of young in a night, and go forth to pasture on the (following) morning; yet when they return at eve, the young ones recognise their dams, and each dam recognises its own young. Whereas, if one of you return home after a short period of absence, the recollection of mother, sister, father, brother, has faded from his mind! Where, then, are the discernment and keen perception which you vaunt so much?¹ If you possessed any under-

expression which is given in "Shakespear's Dictionary," will not apply here. The Arabic has "and an elevated head."

¹ Here an important passage has been omitted in the Urdū. The Arabic has, "and as regards what you mentioned of your superior understandings, why we perceive no trace or indication of it. For if ye possessed superior understanding, ye would not boast, &c." The Urdū is:—*Aur ghalaba-i-'akl ki jiskā tum ne zikr kiyā-uskā aṣar o 'alamat kuchh*

standing at all, you would not boast of such things as God has conferred on you without any effort or labour on your part; for the wise and discerning count this a matter of glory, that they possess themselves of a thing by their own industry and labour; or, by their own efforts and exertions, acquire a knowledge of religious truth and sound moral principles. You, forsooth, possess not one of these things, that you should thereby exalt yourselves above us. But you have a claim which is unfounded, and enmity which is unreasonable."

nazar nahīn ātī-kyunki agar, &c. The phrase *kuchh bhi 'aql* is incorrect. It should be *'aql kī ziyādatī*.

CHAPTER IV.

ON THE SEVERAL PLAINTS AGAINST THE MEN PUT IN BY EACH ANIMAL.

THE King turned to the men and said, "You have heard this animal's answer; now state whatever you have further to say." They said, "We have yet in reserve many arguments which establish our title. These are some of them:—We buy and sell them; feed and clothe them; shelter them from heat and cold; shut our eyes to their faults; guard them from injury from beasts of prey; physic them through kindness when they are ill. These our dealings with them are the result of compassion and tenderness. It is the practice of all masters to deal tenderly and compassionately with their slaves under all circumstances."

On hearing this the King said to the animals, "Do you reply to this." One of them spake, saying:—"As to what this man asserts, that 'we buy and sell the animals;' this custom prevails with respect to men too. Thus, when the Persians conquer the

Greeks,¹ they sell them (as slaves); and when the Greeks overthrow the Persians, they treat them in a similar manner. The people of Hindustan deal similarly with the people of Sindh, and the people of Sindh with those of Hindustan. So do the Arabs with the Turks, and the Turks with the Arabs. In brief, when one prevails against and conquers another, it regards the enemy's people as its slaves, and sells them. Who knows which are, in reality, the slaves, and which the masters? These are the vicissitudes of fortune, which, in accordance with the decrees of the stars, prevail among men; as God (may He be exalted) has declared saying:—‘We alternate the periods of fortune among men.’² The wise (alone) understand these things.

“And as to what this man said, that ‘we feed them and give them to drink, and treat them well in other respects.’ This (treatment) is not owing to affection and kindness, but rather to the fear that, were we to perish, their property would suffer injury, and a stop would be put to their riding and loading burdens, and many other advantages.”

Hereupon each kind of animal began to lay its several complaint of man's oppression before the

¹ *Lit.* “Overcome the Greek Empire;” but in the Arabic version we find: “Thus do the Persians deal with the Greeks, and the Greeks with the Persians, when the one conquers the other.”

² *Al Korān*; chap. iii. (Imran), verse 134.

King. The asses said :—" When we fall into their clutches they load our backs with bricks, stones, iron, wood, and many other heavy burdens. With what labour and trouble we move along ! while their hands hold sticks and whips, with which they beat us on our posteriors. Were the King to behold us at such a moment, he would be moved with sorrow and pity for us ! Where, then, are their affection and kindness, such as this man has imagined ?"

Next the ox spake, saying :—" When we fall into their hands we are yoked to the plough, tightly bound to mills and oil-presses, with muzzles on our mouths and blinds on our eyes, while they hold whips and sticks with which they keep beating us on our faces and posteriors."

The ram then said :—" What misfortunes do not befall us on our coming into their power ! To provide their own little ones with milk, they separate our lambs from their dams, and, binding them hand and foot, carry them to the slaughter-house, turning a deaf ear to all the cries and supplications of these oppressed ones for mercy ! There, after starving them, they slaughter them, skin them, embowel them, split open their skulls, cut open their livers, and then take them to butchers' shops, and cut them in pieces, and spit them, and bake them in ovens. We witness all these horrible barbarities, and hold our peace, not uttering a sound of complaint."

The camel spake next, saying :—" When we fall into their hands this is our case. Our drivers pass strings through our nostrils and pull them, and, loading our backs with heavy burdens, they lead us of dark nights over roads, passing through hills and mountains. To be brief, our backs are constantly becoming sore by the bumping and jolting of the dorsers;¹ the soles of our feet get cut and bruised by the stones; and they lead us about hungry and athirst, taking us whither they please. We, poor wretches, of necessity do their bidding."

The elephant next spake, saying :—" When we become their captives they fasten ropes on our necks and chains on our legs, and, taking an iron goad in their hands, strike us with it all over the head and shoulders."

The horse said :—" When we become their prisoners, they fasten bits in our mouths, saddles on our backs, girths round our waists, and after putting on chain and plate armour, they ride us into the battle-field. Hungry and thirsty, and with eyes filled with dust, we enter the fray and receive sword-cuts on our faces, and spear and arrow wounds on our chests, and wade through seas of blood!"

The mule said :—" When we fall into their hands, we suffer strange calamities! They apply ropes to our legs and bits and bridles to our mouths, and keep

¹ Or, camel panniers.

us tied up, not setting us free for a moment, even to draw nigh to our mates for the purpose of satisfying our lust. Grooms place pack-saddles on our backs, and mounting thereon, with sticks and whips in their hands, keep beating us about the posteriors and head, and uttering any abuse or obscenity that occurs to them. To such a pitch does this absurdity attain, that they commonly apply the foulest abuse to themselves and their own sisters and daughters!¹ If your Majesty will consider this ignorance, and folly and ribaldry of theirs, you will perceive that all the wickedness, and depravity, and ignorance and foolishness of the world are collected in them.² Yet they are not conscious of these vices. They heed not in the least the precepts and admonitions of God and the apostle, although they themselves read texts to the following effect:—"If you desire the forgiveness of your God, you must forgive the offences of others."³ And "Oh, Mohammad! command those who believe to forgive the sins of unbelievers;"⁴ and "There are

¹ A vile specimen of the said abuse here follows.

² The sentence beginning with the words "all the wickedness," and ending with the words "in them," as also the next sentence is the Man-ladi's own. The sense of the Arabic is very different.

³ *Al Korān*; chap. xxiv. (Light) verse 22, "But let them forgive, and act with benevolence towards them. Do ye not desire that God should pardon you?"—*Sale*.

⁴ *Al Korān*; chap. xlv. (The Kneeling) verse 13, "Speak unto the true believers, that they forgive those who hope not for the days of God;" (*i. e.* "for the prosperous successes of His people in the battle against the infidels").—*Sale*.

no beasts that move on the earth, or birds that fly in the air, but what are a people like unto you ;”¹ and again, “When you ride on camels call to mind the blessings of your God, and say, ‘Holy is that God who made submissive to our will such an animal as we ourselves should never have been able to subdue, and we are of those who turn to God.’ ”²

When the mule had ceased speaking, the camel addressed the pig, saying :—“Do you also recount, in the presence of so just a King, the wrongs which your tribe has suffered at the hands of men ; may be he will be moved by mercy and tenderness to release our captive brethren from their hands, for your band, too, is of the herbivorous class of animals.” A sage observed that “the pig is not of the herbivorous, but of the carnivorous class : “do you not know (said he) that its tusks project beyond the mouth, and that it feeds on carrion ?” Another declared :—“It is a herbivore ; for it has cloven hoofs, and eats grass too.” A third said :—“It is a compound of both the herbivorous and carnivorous classes of beasts, as

¹ *Al Korān* ; chap. vi. (Cattle) verse 38. This, say the commentators, signifies that the beasts, and birds and men are created and preserved by the same omnipotence and providence.

² *Al Korān* ; chap. xliii. (The Ornaments) verse 12, “That ye may sit firmly on the backs thereof (*i. e.* of the cattle), and may remember the favours of your Lord when ye sit thereon, and may say, Praise be unto Him who hath subjected these ! for we could not have mastered them by our own power ; and unto our Lord shall we surely return.”—*Salé*.

the cameleopard is a compound of the ox, and the camel and the leopard, and, like the ostrich, whose form resembles that of a bird and that of a camel."

The pig replied to the camel, saying:—"I know nothing. What shall I say, and of whom shall I complain? Very various and conflicting opinions are held concerning us. Those who are Musalmāns look upon us as metamorphosed¹ and accursed, and regard our forms as loathsome, and our flesh as unclean, and avoid mention of us; whereas the Greeks eat our flesh with relish, consider it a God-send, and the offering it in sacrifice a righteous act. The Jews, on the other hand, bear us hatred and enmity. They abuse and curse us without offence on our part, simply because they are hostile to the Christians and the Greeks; whereas the Armenians put us on a par with the ox and the goat; and on account of our fatness and plumpness of flesh and our great fecundity, regard us as even better. Greek physicians commonly employ our fat as medicine, and indeed keep it in stock along with their other medicines. Herdsmen and grooms keep us near their cattle and horses respectively, in stables and pasture grounds; for by our presence among them the cattle and horses are preserved from

¹ See the Korān; chapter v. (The Table) verse 65. "He whom God hath cursed, and with whom He hath been angry, having changed some of them into apes and swine." . . .

many disasters. Enchanters and magicians place our skins in their books, and among their mystical diagrams. Shoemakers and workers in leather pluck and preserve the bristles of our manes and whiskers with great eagerness, for they come of great use to them. We are perplexed, and can say nothing. Whom shall we praise, and whom blame?"

When the pig had done speaking, the ass looked towards the hare, who was standing near¹ the camel, and said to her, "Do you relate to the king all the wrong which man has inflicted on your kind, peradventure the king may become gracious, and set our captive brethren free from their clutches." The hare replied, saying:—"We dwell at a distance from them. We abandoned their territory and took up our abode in vales and forests, and hence we are safe from their tyranny. But we are quite at a loss to understand the behaviour of the dogs and animals of prey; for they help the men to catch us, and guide them to our haunts. The deer, the ox, the camel, the goat, and the wild animals, and all those our brethren that have sought shelter in the mountains, they deliver captive into the hands of men." The hare continued:—"The hounds are to be excused for doing this, their helping them is as it should be; for they also have a taste for

¹ The Arabic has, "Who was standing between the fore legs of the camel."

our flesh. They are not of the same species as ourselves, but belong to the carnivorous class of animals. But horses are of the class of beasts that do not feed on flesh. Why do they aid them? It is nothing but sheer stupidity and foolishness on their part."

CHAPTER V.

IN EULOGY OF THE HORSE.

WHEN the men heard these words of the hare's, one of them said, "Enough! Hold your peace. You have defamed the horse quite enough! Had you been aware of his superiority to all other animals, and his submissiveness to man, you would not have uttered such foolishness." The king asked the man, "Wherein lies his superiority?" He replied, saying, "Sire! he possesses many excellent qualities and virtues. His form is handsome; each limb of his is well-proportioned; his figure and build are pleasant to behold; his senses are acute; his colour pure; he excels in sagacity; he is fleet in running; he is submissive to his rider, moving instantly to right or left, forward or backward, just as he is required to do;—he does not flinch from hard work; he is possessed of such good manners, that as long as the rider is on his back, he will not dung or stale; and should his tail anyhow become wet with puddle or water, he will not shake it, lest the rider should thereby be bespattered. He has the strength of an elephant;

for he gallops away with the burden of his rider in his armour and helmet, and with his own bridle, and saddle, and iron armour, weighing in all five hundred *mans*. He is patient and meek to so great a degree, that, although he receives sword-cuts on his chest in battle, and spear thrusts in his heart, yet he utters no complaint. Such fleetness does he possess, that the wind cannot keep up with the dust raised by his hoofs. In stateliness he is like a strong stallion bull.¹ In springiness, he resembles the leopard.

Should his rider have betted on him, he flies with speed, and brings his rider in first (to the goal). In what animal, except the horse, are such excellent qualities to be found?"

The hare remarked, that "these excellent qualities are accompanied by a great defect, which obscures them all." The monarch asked, "What is this defect?" The hare replied, "He is very stupid and ignorant. He is utterly unable to distinguish between a friend and a foe. If a foe is on his back, he submits to him, and urged on by him in the fight, he rushes to attack him in whose house he was foaled and reared. In the possession of this property, he resembles a sword;—

¹ Here again the Urdū Translator has either blundered or taken unwarrantable liberties with the original. The Arabic has, "His walk is like the walk of the bull, as to stateliness; his amble like the amble of the fox; his rush like the rush of a huge mass of rock, when the torrent rolls it downward; and his bound like the bound of the leopard; and he vies in running for a stake with him who seeks the victory. . . . The hare remarked, &c."

but then this is a lifeless object, and cannot discriminate between friend and foe, but if it happen to fall on the neck of its owner, or maker, it as unhesitatingly severs the head from the body, as it would do a foe's. It perceives no difference between its own and a stranger.

This quality is found in men too; for they bear enmity to their parents, their brothers, sisters, and other relations, and practise all kinds of deceit! Such conduct as is becoming towards a foe alone, they practise towards their own kindred. In childhood they receive nourishment from their mother's breasts, and are fondled in their parents' laps, and in manhood they become their foes. In the same way they drink the milk of the animals, make garments of their skins and hair, and derive benefit from them, and then, after all, slaughter and skin those very animals, and embowel them, and make them taste the fire! Inhumanity and hardheartedness drive from their minds the recollection of the obligations and benefits for which they are their debtors."

When the hare had brought her animadversions on man and the horse to a close, the ass said to her, "Enough! too much censure is not becoming. Where is there a being such that God (may He be exalted) has conferred on him many excellent qualities and good gifts, and has not withheld one blessing outweighing all those excellent qualities? And who is

he from whom God has withheld all favours, and has not bestowed on him one blessing such as had not been bestowed on anyone else? There is no one in the world who possesses every noble quality and every blessing. The favours of that Being who grants unasked are not confined to any one thing, but are bestowed freely on all; on some in greater, and on some in less measure. Those on whom he has conferred the dignity of rule, he has also stamped with the mark of servitude. Behold what exaltation he has bestowed on the sun and moon! Light, conspicuousness, grandeur, superior eminence, all these virtues and great gifts has he bestowed on them to such a degree, that some nations, in their ignorance, regard them as their gods. Yet He has not preserved them from the defect of eclipses, to the end that in the eyes of the wise it may be demonstrated that if these were gods, they would never be shrouded in darkness, and would never wane. In the same way, He has bestowed light and lustre on all the stars, and with these this defect, that they are lost in the sun's blaze. And they remain in perpetual revolution, in order that the signs of their having been created may thus be manifest. The same is the case with the Genii, with mankind, and with the angels. If anyone is possessed of lordly qualities in great measure, a defect or two is sure to be present with them. Perfection is for the Most High God alone, and for none beside."

When the ass had ceased speaking, the ox said: "It behoves those whom God (may He be exalted) has blessed so bountifully with gifts which he has withheld from others, to show their thankfulness—*i. e.* they should make those others participators in those bountiful kindnesses. As God has bestowed on the sun its light, so it sheds its light bountifully over the whole universe, and lays no obligations on any thing. Similarly, the moon and stars, each according to its degree, shed their rays on the world, and impose obligations on none. In the same way it is incumbent on men to bestow freely on the animals the bounteous favours which God (may He be exalted) has conferred on them."

When the ox had said this, all the animals wept aloud, and said, "Oh, just king, have pity on us, and deliver us from the tyranny of these unjust men!"

On hearing this, the king turned to all the sages and learned of the Genii who were present, and said: "You have heard the accounts of the men's injustice, and pitilessness, and oppression, which the animals have related?" They answered, saying: "We have heard, and all is true. Indeed, we behold it by day and by night. Their wrong-doing is manifest to every wise and intelligent being. It was on this account that the Genii, too, abandoned their territory and fled to the forests and wilds, and sought refuge in hills and mountains. By reason of their

evil doings and wicked ways, they (*i. e.* the Genii) stopped going to inhabited places, and yet they cannot escape from their wickedness. To such a degree do they think ill of, and distrust us, that if a child, or a woman, or any ignorant, stupid fellow of a man falls ill, they invariably say, "he is Jinn-stricken," or "he is Jinn possessed." They continually harbour evil thoughts of us in their minds, and pray to be preserved from the wickedness of the Genii; notwithstanding the facts that no one has ever witnessed a single case of a Jinn's killing or wounding a man, or snatching away his clothes, or robbing, or committing burglary in any of their houses, or picking their pockets, or rending their sleeves,¹ or breaking open the lock of any shop, or beating any traveller, or fomenting rebellion against any of their kings, or plundering anyone, or imprisoning anyone! On the contrary, these are their habits:—they are ever intent on injuring one another; and yet they never repent of such doings, or guard against them."

When this (Jinn) too had ceased speaking, the mace-bearer called out aloud, and said: "Sirs! it is now evening; the Court is closed. Depart to your several homes, and attend again in the morning."

¹ It is the custom in Arabia (and, I believe, in Persia) for people to carry money, &c., in the sleeves of their vests, instead of in pockets, and the crime here mentioned is "tearing or cutting the sleeve to steal the money kept therein."

CHAPTER VI.

ON THE KING'S TAKING COUNSEL WITH HIS MINISTER.

WHEN the king had withdrawn from the tribunal, he addressed his chief minister, Bīdār, in private, in the following words:—"You have heard the discussion between the men and the animals? Now, what do you advise? How should this case be decided? Which is, in your opinion the best course to pursue?" The minister was a very wise and shrewd man. After making his obeisance, and saluting the king, and invoking blessings on him, he spake as follows:—"In my opinion, it would be better for your Majesty to summon all the judges, and law officers, and doctors of the Genii to your presence, and consult them on this case; for this is no trifling dispute. It is not clear to which side justice inclines. In such a case, consultation is necessary. By the counsel of several, an affair is divested of obscurity.¹ It is the duty of the wise and far-seeing not to enter upon such intricate matters without advice and consultation." In conformity to his advice, the king commanded, saying:—"So be it!

¹ "In multitude of counsellors is safety."—Proverbs xxiv. 6.

Let all the chiefs and nobles of the Genii be in attendance.” And so, as thus detailed, the judges of the race of Birjīs, the law officers of the tribe of Nāhīd, the wise of the descendants of Bīdā, the sages of the family of Lukmān, the experienced of the race of Hāmān, the sagacious of the family of Kaiwān, the enterprising and resolute of the house of Bahrām, were in attendance.

The King addressed them as follows :—“ These men and animals have come before us with mutual complaints, and have taken shelter in our dominions. All the animals complain of man’s injustice and oppression. Advise as to the course to be pursued with them, and how their case should be disposed of.”

One of the learned of the race of Nāhīd, who was present, said :—“ In my opinion it is right that all the animals put in a written statement of their case, and the wrong they have endured at the hands of the men, and that the learned be called on to pronounce judicially on this point. If any plan of escape for them be determined on, the judges and law-officers can decree accordingly, whether it be that the men should sell them, or give them their liberty, or alleviate their misery, and deal kindly with them. Should the men disregard the decree of the judges, and the animals flee away by reason of their oppression, then they should be held quite innocent of wrong or offence.”

The monarch on hearing this, asked : “ What do you all say to this ? ” All pronounced it “ excellent, and just the advice for the occasion.” All, save one of the enterprisers, who approved not of this course, and observed that “ if these men consent to sell the animals, who will defray the cost ? ” The same law-officer replied, “ The King.” He rejoined, saying, “ Whence will the King obtain so large a sum of money ? ” The law-officer replied, “ It will be paid from the treasury.” The enterpriser replied again, saying,—“ There is not in the treasury so large a sum as will suffice to defray the cost. Besides, some of the men will not sell ; they have great need of them, and are quite indifferent to selling them, even for their value. For example, kings, wazīrs, and many well-to-do people, who cannot move without a conveyance of some kind, would never consent to part with them, and would refuse to carry out the decree.”

The monarch asked, “ What, then, in your opinion, is the better course ? ” He replied, “ In my opinion it is advisable that the King bid the animals conspire together, and flee in one night from their restraint, and depart far from their territory ; just as the antelope, the hog-deer, and many wild and savage beasts, have quitted their domain and fled away. When, in the morning, the men find them not, on what will they load their burdens ? and on what will they ride ?

Having no resource, and on account of the long distance to travel, they could not go in pursuit of them, and so they would submit quietly to their loss. Thus the escape of the animals would be accomplished.”

The King approved of this plan, and demanded of all present whether what he had said was approved of by them? A sage who was descended from Lukmān replied, saying :—“This is not prudent counsel, and such a course is totally opposed to reason, and is quite impracticable, for the reason that most of the animals are shut up of nights in their (*i. e.* the men’s) power, and the prison doors are fastened, and watchmen placed over them. How, then, could they all flee?”

The enterpriser replied, saying :—“The King could order all the genii to go there on the appointed night and unfasten the doors of the prisons, and the ropes off their legs, and let them out; and to seize the watchmen, and not let them go until the animals had all got far away from their territory. This would secure the King a very great reward. I have offered this advice to your Majesty, actuated by pity for their condition. If, being well-minded, your Majesty would determine on this act of kindness, God (may He be exalted) would aid your Majesty too. In this consists the due expression of gratefulness for God’s mercies—viz., to aid and set free the oppressed. It is said to be recorded in the books of some of the prophets

that the most High God has spoken, saying, ‘O King! I have not bestowed on thee dominion on the earth in order to amass riches and busy thyself with the covetousness and lust of the world, but that thou mayest administer justice to the oppressed; for I, too, dispense justice to such, even though they be unbelievers.’ ”

The King again asked all present, “What say ye to this?” All approved of it, and said, “Such is the proper course,”—all except a sage of the tribe of Kaiwān. He was not satisfied with it, and after invoking blessings on the King, and making obeisance, he began as follows:—“This is a work of enormous difficulty; it cannot be achieved in any way. It involves many evils and dangers which could never be repaired.”

The monarch asked, “What are the evils you dread in this plan? Explain, that we, too, may become acquainted with them.” He explained, saying, “Sire! He who proposed this method of freeing the animals made a great mistake. As soon as the men rose in the morning and missed the animals, and became sure of their flight, they would feel sure that this was the work of no human being, and that it could not possibly have been planned and executed by the animals themselves; but that this was the machination and treachery of the Genii.” The King replied, saying: “True, undoubtedly true; they will suspect us.”

The sage pursued :—" Refuge of the world ! When the animals have escaped from their hands, and the advantages they derive from them cease, they will mourn and lament exceedingly, and become the enemies of the Genii. Before this, indeed, they have been our foes in some measure ; after this their animosity and hostility will increase. Sages have declared that ' He is wise who reconciles enemies, and at the same time preserves himself from their enmity.' "

On hearing this, all the Genii exclaimed : " He speaks truth."

After this a sage said, " Why should we dread their hostility ? It cannot reach us. Our bodies are composed of fire, and are very subtilely formed, and are light, so that we can soar to the skies ; whereas, men's bodies are composed of clay, and cling to the earth, above which they are unable to soar. We go among them without any inconvenience, and perceive them while they cannot perceive us. What is there, therefore, to be afraid of ? "

The sage of the tribe of Kaiwān answered him thus :—" Alas ! you understand nothing of the case.¹ Although men are made of clay, yet they have within

¹ The Arabic has been misunderstood here. The translation of that version runs thus :—" Far is this from the truth ! The gravest part of the matter has escaped thee, and the most important part is hidden from thee ! Dost thou not know that although men have bodies which are formed of earth," &c. M. Ikram 'Ali seems to have thought that the Arabic *haihāt* signified the same as *haiḥ* !

them the divine spirit, and angelic minds, which are superior to ours ; and many are the devices and stratagems they know. In by-gone days many a struggle has taken place between the men and the Genii, the narration of which affords a warning to us."

The King said : " Acquaint us with those events, stating their true nature, so that we may comprehend them."

The sage replied, saying : " Between men and the Genii there exist from of old a natural hostility and an inherent antagonism, the account of which is very lengthy." The monarch said : " Relate something of it to us, as much as is possible, beginning at the origin of it."

CHAPTER VII.

ON THE ANTAGONISM BETWEEN MANKIND AND THE GENII.

THE sage, in obedience to the King's command, related the circumstances of this antagonism as follows :—" In ancient times, when God had not formed Adam, the Genii covered the face of the earth, the forests, and all habitable tracts ; and the seas and rivers were all under their dominion. When a long period passed away thus, and prophets had risen among them, and they had obtained laws pertaining to Religion and the State, and many other blessings, they fell into disobedience and error, and heeded not the precepts and exhortations of the prophets, and filled the whole earth with wickedness. By reason of their violence and wrong-doing, the earth and all that dwelt therein, were driven, with groans and lamentations, as suppliants before the throne of God. When another age passed away, and their hypocrisy and violence went on increasing, God (may He be exalted) sent an army of angels on the earth, who came and punished the Genii, and expelled them from

the world, and took many of them captive, and then dwelt in the earth themselves. It so happened that the evil spirit, the devil, the accursed, who deceived Adam and Eve, was one of those taken captive. He was then a youth,¹ and knew nothing. He was brought up in the midst of those angels, and acquired all their habits² and customs. When he was instructed in their wisdom, and had attained to years of maturity, he became the leader and chief of their band, and invariably issued all edicts and interdicts. When another age succeeded this, God (may He be exalted) spake to the angels dwelling on the earth, saying: 'I am about to appoint a vicegerent on earth, who is not of your order, and to recall you to heaven.' ”³

The angels had been dwelling on the earth for a long period, and hence they were averse to this measure, removing them from it, and answered God, saying:—“Wilt Thou create him who will work evil in it and shed blood, as the Genii used to do, while we glorify Thee and sanctify Thee?” God spake, saying, “Verily ye know nought of those benefits

¹ The Arabic phrase which M. Ikrām 'Ali translates “*Kuchh jāntā nathā*” is *lam yudrik*, which I should prefer rendering ‘he had not attained to puberty;’ at least, I have invariably found this to be the meaning of the expression in all the works in which I have met it.

² All this is quite opposed to the Arabic version, which says, “he acquired *some* of their knowledge, and became like them *in all externals*; but *his habits and nature were different from theirs*.”

³ *Al Korān*; chap. ii. (The Cow) verse 28—33.

which to Me are manifest ! And I have sworn by Myself that, after Adam and his seed, I will allow no angel, or jinn or animal to remain on the earth.” In fine, when God (may He be exalted) had formed Adam, and breathed a soul into his body, and formed Eve of him, He commanded all the angels to “Unite and bow down to Adam.”¹ They, pursuant to the Divine command, all bowed down, and submitted themselves to Adam—all except the Evil Spirit—who bowed not down. In his blindness of heart and envy he refused to obey the command of God, and mused thus : “Erewhile I was ruler and chief, and now must I stoop to servitude ?” So envy and hatred made him the foe of Adam.

And now God commanded the angels to place Adam in the Garden² of Paradise ; and on his arrival there, a command reached him from the Deity to the following effect :—“Adam ! do thou and thy wife dwell in this garden, and eat abundantly, and at your will, of all the fruits herein ; but near this tree ye shall not go, for if ye approach it ye will have sinned.”³

“This Paradise which God gave Adam to dwell in,

¹ See the Korān ; chap. ii. (The Cow).

² The Arabic version has : “God commanded the angels to descend with Adam to the (lowest) heaven, and place him in the Garden of Paradise ;” and this is in accordance with the Korān. *Vide* chap. ii. p. 5, note 6.—Sale’s *Translation*.

³ See the Korān ; chap. ii. and Chap. vii. (Al Araf), verse 8.

is a garden in the East, on the top of a ruby mountain,¹ which no one has the power to approach and ascend. Its soil is fertile ; its climate of moderate temperature ; it enjoys a perpetual spring. Streams innumerable flow on all sides ; trees ever verdant, and laden with ripe fruits, and flowers of various kinds, abound. The animals there are harmless ; and birds with sweet notes, and plumage of varied beauty, sit warbling on the boughs of the trees. Adam and Eve dwelt there in great happiness. The hair on the heads of this pair was very long, hanging down even to their feet, and their bodies were completely veiled by it. This imparted to them much ornament and beauty. They used to roam about with delight among the flower-beds, and along the banks of the streams, eating of the varieties of fruit, and drinking of the water of the streams. All enjoyments were attainable without the slightest labour or effort on their part. Tilling, sowing and reaping, grinding corn, cooking, spinning, weaving cloth, washing,—not one of these labours devolved on them—which in these days their offspring have the misfortune to be in-

¹ Mohammedans are by no means agreed as to the situation of Paradise. Some place it in the lowest of the seven heavens, and some on earth, in or near Mesopotamia. The Korän certainly sanctions the belief that it is in heaven. Whence the idea of ruby mountain is obtained, I cannot discover. The curious reader will find many interesting particulars on this subject in the Notes to Lane's *Translation of the Thousand and One Nights*.

volved in. As the animals passed their time there, so this pair spent their days in security and ease. Sorrow was unknown to them.

“Now God taught Adam the names of all the trees and animals in the garden;¹ and when He asked the angels their names, as they knew them not, they became confounded and speechless. But when He asked Adam, he immediately mentioned the names of all, as also the advantages and disadvantages attending each. On perceiving this, the Angelic Host acknowledged His sway, and were assured of His superiority to them.”

“When the Evil Spirit perceived this exaltation of Adam, his hatred and envy acquired fresh strength, and his mind was ever busy on plots and devices for abasing him. So, one day he assumed the character of a well-wisher, and approached him, saying:— ‘Hitherto God (may He be exalted) has bestowed on none a gift so precious as the eloquence and chasteness of speech which He has bestowed on you. But if you eat of the fruit of this tree, you will acquire still greater knowledge and excellence, and will ever abide here in bliss and perfect tranquillity. Death will not approach you. You may live in perpetual enjoyment.’ When that accursed declared on his oath, “Truly, I

¹ The Arabic has not been followed here; the account given in chap. ii. of the Korān is taken instead.

advise you as a sincere friend,"¹ these fell into his snare, and eagerly stretched forth their hands, and plucked, and ate of that tree which God had forbidden them to taste. On the instant, the Paradisiacal robes with which they were vested dropped from their persons. They began to hide their nakedness with the leaves of trees. The luxuriant hair, too, which covered their heads, fell off, so that they became quite naked. By the sun's heat, their complexion was changed, and became black. In brief, they were disgraced. When the animals beheld this their state, they regarded their appearance with aversion, and fled in terror from them. The pair were exposed to inexpressible humiliation! The angels were commanded to expel them from Paradise, and cast them down from the mountain. They cast them down on a spot utterly destitute of fruits and vegetation.² At all events, they reached the earth, and there mourned for a long space of time, for the sorrow and misery which had befallen them, and were filled with shame for their sinful act.

When this sorrow and pain had lasted for some time, God (may He be exalted) was moved with compassion, and accepted their repentance, and forgave them their sin. He sent an angel on earth, who

¹ See the Korān, chap. vii. (Al Araf) verse 20. "Verily, I am one of those who counsel you aright."

² *Literally*,—"Where there were no leaves whatever."

came and taught them how to dig the ground, to plough, to sow, to reap, to grind in a mill, to leaven and bake bread, to weave, to sew, and to make garments ;—he taught them all these things.”

“ When their offspring multiplied, the Genii, too, came and dwelt among them, and taught them to plant trees, to build, and many other arts. Mutual amity arose between them, and thus they lived for a long period. If, however, on any occasion the machination and fraud of Satan, the accursed, happened to be mentioned,¹ every man became suspicious of hatred and envy on the part of the Genii. When Cain slew Abel, the sons of Abel fancied it was the Genii who instigated him to this deed ; hence their enmity and hostility towards the Genii was strengthened, and they had recourse to plans and stratagems to drive them away ; and their animosity induced them to practise sorcery, invocations, charms, shutting up in bottles, and many other acts which would distress the Genii. Indeed, they were always intent on such.”

“ When God (may He be exalted) sent the prophet Enoch (on earth), he came and made peace between men and the Genii, and guided them to the true faith. The Genii, too, returned to the dominions of mankind,

¹ So it seems to me the Urdū should be translated ; although, translating from the Arabic, I find, “ but whenever the sons of Adam recollected what had befallen their father, through the deceit of Satan,” &c.

and dwelt in peace among them. And thus the days passed most tranquilly till the second deluge,¹ and even after, up to the time of Abraham, the Friend of God. When Nimrod cast Abraham into the fire, the men again imagined that it was the Genii who instructed Nimrod in the art of making ballistas.² And when Joseph's brothers cast him into the well, they considered that, too, a trick of the Genii. This afforded further ground for animosity."

"Again, when His Holiness Moses came into the world, he, too, made peace between us, and many of the Genii believed in the religion of Moses."

"When God (may He be exalted,) made His Holiness Solomon, the son of David, sovereign of the whole world, and gave him dominion over all the kings of the earth, the whole race of the Genii and all mankind acknowledged his sway. Then the Genii boastfully said to the men, "It is by our aid that Solomon has acquired so vast an empire. Had the Genii not aided him, he would have been but an ordinary king, like others." Further, they were constantly displaying their knowledge of things pertaining to the invisible world, and thus filling men's minds with distrust and

¹ I cannot discover what this second *tūfān* was, and when it occurred.

² See the Korān, chap. xxi. (The Prophets). So high was the pile prepared to burn Abraham, that a *ballista* had to be employed to hurl him on to it.

apprehension.¹ When King Solomon died, and the Genii were not aware of the fact, they were all perplexed as to where Solomon could be!² Then the men were assured that if the Genii were acquainted with the secret and invisible, they would not have been so perplexed.³ And when Solomon received information through the hoopoe, concerning Bilkīs (the Queen of Sheba) and inquired of all ‘who is able to transport the throne of Bilkīs hither before she herself arrives?’ a Jinn whose name was Iztaus bin Inān said, boasting, “I will bring it ere you can rise from your seat.” King Solomon replied, saying, “I require it to be done in even a shorter time than that;” then Asif-bin-barkhiyā,⁴ who comprehended the great name, said:—“I will bring it in the twinkling of an eye,”—and bring it he did. When King Solomon beheld the throne, he was struck with amazement, and bowed in adoration to God. Then it became evident

¹ The Urdū does not render the Arabic correctly. The meaning of the Arabic is, “the Genii used to make men suspect that they were acquainted with matters pertaining to the invisible world.”

² This is egregiously incorrect! Not only is there nothing of the kind in the Arabic version, but it is directly opposed to the account of the matter in the Korān, chap. xxiv. (Sabā). The Urdū should have been as follows:—“*Jis gharī ḥazrat Sulaimān ne wafāt pāi, aur ḥālānki jinn ‘azāb-i-zalīl kuninda men giriftār the, tispar blī unko uskī maut kī khabar nahūi, tab ādmīon par khulā ki agar ye ghaibdān hote to us ‘azāb-i-khwār kuninda men tahre na rakhte.*”

³ See the Korān, chap. xxvii. (The Ant.)

⁴ The Prime Minister of Solomon. The great name is one of the ninety and nine names of the Deity; and it is believed that the knowledge of it imparts miraculous power.

to the Jinn that men surpassed them in dignity and power, and so, abashed and confounded, they withdrew from thence, and all the men pursued them with clapping of hands.¹ The Genii, mortified in the extreme, fled and became rebels. King Solomon sent an army in pursuit to capture them; and informed them of many devices for keeping them in restraint, saying, 'Such and such are the methods by which the Genii are enclosed in bottles.' Further, he compiled a work on these methods, which was discovered after his death.

"When the Holy Jesus came on earth, and called on the Genii and mankind to turn to God, and showed each the path of salvation, saying:—'Thus is heaven scaled, and proximity to the angels attained,' certain of the Genii followed the religion of Jesus, and, becoming devout and righteous, obtained access to heaven, whence they used to carry information to the soothsayers on earth.

"When the most High God raised up the last of the prophets, and they (the Genii) were prohibited from visiting heaven, they reflected thus: 'Does this portend evil for the dwellers on earth? or does their God again purpose giving them guidance?'² And

¹ As we would say, "With hisses and hooting."

² The Arabic text is not complete; to agree with the Arabic version and the Korān, the words *lā nadri* should be inserted before *asharra*. See the Korān, chap. lxxii. (The Jinn) verse 10.

some of the Genii received the true faith, and became *Muslims*, insomuch that peace continues to exist between them and the Musalmān to this day.

“When the sage had finished this account, he continued thus: ‘Oh ye Genii! now molest them not, and work no mischief between them and yourselves. Would you idly rouse their ancient animosity? The consequences would be nought but evil! This animosity is like the fire (latent) in stone; if it be brought forth it will set a world ablaze! God preserve us! In the event of their manifesting such hostility, and overpowering us, what ruin and disgrace will overtake us!’ ”

When all heard this marvellous tale, they, one and all, inclined their heads, and pondered. The King asked the sage, “What is, in your opinion, the right course to pursue? How are we to decide between all these who have come hither to complain, and who have sought refuge in our dominions? How are we to decide and dismiss them with satisfaction from our kingdom?”

The sage replied, saying: “Good advice is the result of reflection. Nothing can be accomplished in haste. At present I deem it advisable for your Majesty to preside on the morrow’s morn in the judgment-hall, and have all these (*i. e.* the men and the animals) brought before you, and hear the evidence and arguments of both. Then you can

pass such judgment as is right and suited to the occasion."

One of the enterprisers said: "The men are very fluent of speech, and eloquent; whereas, the animals are weak in this particular, and unable to express themselves. If, then, by reason of the persuasive oratory of the former these lose (their case), and are confuted, will you consign them to their custody to perpetuate their trouble and misery?"

The sage replied, saying:—"Let these dwell under their restraint with patience. The times are not always the same. In the end God will set them free, as he set free the children of Israel from the tyranny of Pharaoh; and as He delivered the descendants of David from the oppression of Nebuchadnezzar, and the tribe of Himyar from the violence of the house of Tubba;¹ and as he delivered the races of Sāsān² and 'Adnān from the oppression of the Greeks and the race of Ardshīr³ respectively. Fortune is not constant to any. Like the celestial sphere, it is ever whirling round with this world of created things, in accordance with the Divine decrees, making one com-

¹ See Sale's Translation of the Korān, chap. xlv. page 402, *note*. t.

² *Sāsān* was the founder of the dynasty of the Sasanides, who reigned in Persia from A.D. 202 till A.D. 636, when Yazdagird, the last of the race, was overpowered by the Arabians.

³ *Ardshīr*, the Artaxerxes of the Greeks. He subdued the Arab tribe of 'Adnān, which had settled on the right bank of the Euphrates.

plete revolution in a thousand years, or in thirty-six thousand years, or in three hundred and sixty thousand years, or in a day of fifty thousand years. Of a truth, the freaks of that chameleon fortune permit none to remain in one (unvaried) course !”

CHAPTER VIII.

ON THE MEN TAKING COUNSEL TOGETHER.

HERE the King, in his council-chamber, was consulting with His minister, and chiefs, and nobles; and there the men, too, seventy in number, inhabitants of different cities, were assembled in their own residence, taking counsel together. Each uttered whatever passed through his mind.¹ One of them spake thus:—"You all heard the words and discussions which took place this day between us and our slaves; and still, to this moment, the dispute is not settled. Have you any idea what the King has determined on with respect to us?" All answered, saying:—"We know not; but we believe that the monarch is posed by this very consideration. Very possibly He will not appear to-morrow." Another said: "I think He will consult His minister in private to-morrow on our case. One said: "He will assemble the doctors and the learned to-morrow, and

¹ That is (as the Arabic shows), "each spoke conjecturally," or "each conjectured."

hold a consultation with them." Another spake, saying: "There's no knowing what counsel the sages will give with respect to us; but I think that the King is at accord with us, and has full confidence in us." One said: "There is fear of the minister; it is to be hoped that he will not turn against us, and act unjustly with respect to us?"¹ Another said: "This is no difficult matter (to dispose of); we'll give the minister a few presents, and win him over to our side. But there is one (source of) apprehension." All asked: "What is that?" He replied: "There is much to apprehend from the decision of the judges and law-officers." All replied, saying: "This, too, is an easy affair (to dispose of); we will give them also some bribes, and satisfy them; in the end they, too, will bring forward some legal quibble, and give judgment in accordance with our wishes. But the enterpriser is very wise and virtuous, and will show no partiality to any! Should the King chance to consult him, there is fear lest he commend our slaves to the King, and deliver them from our hands." A man said: "You speak truth; but should the King consult the doctors,² they will pronounce in opposition to one another, for their opinions are at variance (so that); nothing will come of it."³ Another spake,

¹ The Arabic has, "I fear, that the Wazîr will deal unjustly with us."

² *Literally*,—"If the King should have consulted the doctors."

³ *Literally*,—"Nothing will be clearly brought out." This is not

saying: "Should the King take the opinions of the judges and the law-officers concerning us, what will they say?" A man replied, saying: "The judgment of the law-officers is sure to take one of these three forms, viz.—They will decree that the animals be set free; or that we sell them, and accept their value; or that we alleviate their burdens, and treat them kindly: for these are the three forms prescribed by the law." Another man observed: "If the King consult the minister, there is no knowing what he will advise!" A man replied: "I think he will counsel thus: 'These animals have come into our territory seeking protection; and they are oppressed; it is, therefore, incumbent on your Majesty to shield them, for kings are considered God's vicegerents, and God has given them dominion on the earth to the end, that they may administer justice and equity to their subjects, and aid and defend the weak, that they may drive all workers of violence from their dominions, and issue decrees to the people in accordance with the law, for on the last day account will be required of them.' " Another said: "If the King should demand judgment of the judges in our case, then the judges will pronounce one or other of the three decrees. What should we do in that case?" All answered, saying: "The judges are the deputies of

what the Arabic version has. There we find: "So that they will by no means be unanimous in their judgments."

the prophet, and the King is the guardian of the faith; we can then by no means disregard their decrees."

A man said: "Should the judge decree that you are to set the animals at liberty, then; what will you do?" Another replied, "We will answer him thus: 'we are their hereditary owners, and they have been handed down as slaves from the time of our ancestors; we have the option of giving them their freedom or not, as we please.'" Then one observed: "And if the judge should require us to prove by legal documents and witnesses that these are our hereditary slaves?" Another replied, saying: "We will bring forward our friends,¹ who are just men, as witnesses." He replied: "If the judge should say that the evidence of men is not trustworthy, inasmuch as they are all the enemies of the animals, and according to the Law, the evidence of an adversary is not admitted?² Or, if he should say, 'Where are your title-deeds? If you are true men, produce them!' Then, what plan should we have recourse to?" On hearing this, all held their peace; none spake in reply, except an Arab of the desert, who said: "I will answer that as follows:—'We did possess legal documents (but) they were all lost in the Flood.' And should the Judge

¹ The Arabic has, "We will bring witnesses from among our neighbours, and creditable witnesses from our lands."

² *Literally*,—"Is not listened to."

say, 'Declare on oath that they are your slaves,' I will then reply, 'the oath should be administered to the defendants; we are the plaintiffs.' Some one said: "If the Kāzī should put the animals on oath, and they swear that they are not our slaves, then, how shall we manage?" Another replied: "We will declare that the animals have sworn falsely, and that we possess many proofs which bear directly on this (our) title." Another said: "Should the Judge decide that we are to sell them and take their value, what shall we do then?" Those who dwelt in cities, towns, &c., said they would sell them and accept their value. But those who lived in wilds and deserts, such as the Arabs, Tartars, &c., declared, "this will never do! were we to carry out such a decree, we should be ruined! Do not mention this!" Those who had been willing to sell, said: "What harm is there in this?" They replied: "If we sell the animals, we shall suffer great inconvenience and distress. We shall lose all the advantages of having milk to drink, flesh to eat, skins and hair to make garments of, and other uses to which we apply them. Death is preferable to such a life! The same distress would also befall the dwellers in cities and towns. They, too, have much need of the animals. On no account determine on selling them or setting them free; nay, do not even think of such a thing! Should they be content with alleviation of their burdens and kind treatment, well and good.

For, after all, these animals, too, possess life, and have flesh and blood,¹ like ourselves; and they, too, suffer pain by the imposition of excessive burdens; (and) none of you had done anything so good as to have received, in consequence, the reward of God's making the animals subject to you; nor had they committed any grave offence on account of which God visited them with this punishment, to wit, their being involved in their present misery. He is Lord of all; He acts as He pleases; and none can avert His decrees.

¹ *Literally*,—"Flesh and skin." The Arabic has, "For verily they are flesh and blood, like you, and perceive with the senses, and suffer pain."

CHAPTER IX.

ON THE CONSULTATION HELD BY THE ANIMALS.

WHEN the king withdrew from the judgment-hall¹ and all were dismissed, and returned to their abodes, the beasts, too, assembled and took counsel together. One said: "You heard all the discussions that took place to-day between us and our adversaries, and the question at issue is not yet decided. Now, what is, in your opinions, proper to be done?"

One answered, saying: "We will go and weep before the King to-morrow morning, and exclaim against their oppression. Perhaps the King will have pity on us, and release us from bondage. As it was, He showed us some degree of kindness to-day. It is not right, however, that kings² should give judgment without hearing evidence and argument. But proofs and arguments are strengthened by eloquence of discourse and fluency of speech; as the prophet has

¹ *Literally*,—When the king rose up from the judgment-seat (place of sitting.)

² Here the Arabic adds: "And judges."

declared, saying: 'Ye who come to me wrangling, one may be more skilled in argument than another; to such my command is, that if inadvertently one of you obtain the due of another, he retain it not, for if he retain it, I will make the fire of hell his portion.' So the men possess greater perspicuity and fluency of speech than we do, and what I apprehend is this, viz: that by their glibness of tongue we shall be defeated in argument, and they will obtain the victory. How, in your opinions, is this to be provided against? We must give this matter careful consideration! If we all unite, and think well over the matter, some good plan is sure to be discovered." One said, in reply: "To me it seems proper that we send messengers to all the (tribes of) animals to acquaint them with our case, and request them to send their pleaders and orators to us, to come and help us; for each kind (of animal) possesses some excellence, and wisdom, and eloquence peculiar to itself. When many helpers are assembled some plan of escape will certainly be discovered. Help, however, is from God, and He assists whomsoever He pleases." All the animals (hereon) exclaimed: "*This* is the right course to pursue." So six most trustworthy messengers were fixed on for despatch to the different quarters. One they despatched to the carnivorous animals; a second to the birds; a third to the animals of the chase; a fourth to

the insects ;¹ a fifth to the reptiles,—such as worms, snakes, scorpions, &c. ; and a sixth to the aquatic animals.

¹ *Ḥasharāt* and *hawāmm* are synonymous words, signifying, according to the Lexicons, *all small animals that creep upon the earth*. But a learned maulavī assured me that the terms are applied to *animals that creep upon the earth, or insects that fly in the air, and live no longer than a year*. But the author of the *Ikhwānu-s-ṣafā* evidently uses the first of the two words in the sense of *winged insects that live for a year only*; and the other in the sense of *reptiles, or creeping things*. The Urdū translator blunders therefore when he mentions the *kechwā* (earth-worm) and the *bīr bahūfī* (red velvet insect) as examples of the *ḥasharāt*. No examples are given in the original.

CHAPTER X.

CONTAINING AN ACCOUNT OF THE FIRST MESSENGER'S JOURNEY.

WHEN the first messenger went to the monarch of carnivorous animals, Abu-'l hāris,¹ the lion, and said : “A dispute is taking place between men and the animals before the king of the Genii, and the animals have despatched messengers to all (the different tribes of) the animals, to the end that they should come and assist them ; so they have sent me to wait on your Majesty. Be pleased to order one of the chiefs of your hosts to accompany me back, that he may go there and take part with his brethren, and contend with the men when his turn comes round.” The monarch asked of the messenger, “What do the men claim of the animals?” He replied, saying : “They declare that all the animals are their slaves, and that they are their lords.” The lion asked : “On what ground do the men boast superiority ? If they pride themselves on their strength,

¹ Abu-'l-hāris ; *literally*,—“the father of collecting ;” *i. e.*, the prince of collectors. It is applied to the lion, because he is the monarch of the beasts of prey, and the strongest to acquire.

or power, or courage, or bravery, or assaulting or bounding, and leaping or clawing, or fighting, or any such things, I will instantly send forth my hosts, who will go and scatter them in a single instant !”

The messenger replied, saying : “ Some of them, indeed, boast of these qualities ; but besides these, they boast of their handiwork and skill in art, and their devices and stratagems, saying :— ‘ We can make shields, swords, javelins, spears, daggers, knives,¹ arrows, bows, and many other weapons ; and against the claws and teeth of rapacious beasts we defend our bodies with chain and plate armour and coats of defence,² and helmets, so that their claws and teeth have no effect whatever on our bodies. We devise many stratagems for capturing savage and wild animals ; thus we make nets and snares ; dig ditches, and wells, and pits, and conceal their mouths with earth and grass ; and when the animals, unconscious of danger, walk on to them, they fall in, and it is impossible for them to get out again.’ But there is no mention of these qualities in the presence of the King of the Genii. There, proofs and arguments are brought forward respecting such things as eloquence of dis-

¹ Another reading is *chharī* “ clubs.”

² *Zirih* is chain armour ; *baktar* is plate armour ; *chilta*, (from the Persian *chihaltah*=forty folds) is made of a number of folds of cloth, with cotton padding between the folds ; *namad* is a defensive covering made of coarse wool, thickly put together.

course, and excellence of speech, and superiority of understanding and discernment."

When the monarch heard the messenger's statement, he reflected for a time, and then commanded, saying: "Haste! Let all the beasts of prey belonging to my hosts be in attendance!" In accordance with this order, various kinds of beasts of prey, such as the tiger, the wolf, varieties of the monkey tribe, the mongoose; in short, every description of carnivorous and clawing animal was in attendance. The monarch informed them all of that which he had heard from the mouth of the messenger, and said: "Which of you will go thither and take part with the animals?¹ If any such go there and win the victory in debate, on his return I will grant whatever he asks, and load him with honours." On hearing this, all the beasts began to consider thoughtfully whether any was fitted for this task or not. (Then) the leopard, who was the minister, said to the lion, "You are our king and chief, and we are your followers and subjects. It behoves a king to take counsel in every affair, and to issue edicts after deliberating with wise persons; and it is incumbent on his subjects to attend willingly, and to yield perfect obedience to the decrees of the

¹ This is not the sense of the Arabic, which has, "Which of you will go there and act as the deputy of this assembly?" The Urdū should have been "*Tum men se kaun aisā hai ki wahān jāwe aur is jamā'at ki niyābat kare.*"

king ; for the king is as the head, and his subjects as the members. So long as the king and his subjects continue to fulfil the duties allotted to each,¹ affairs continue right, and order and good government prevail in the State.” The monarch asked the leopard: “What are those properties which it behoves kings and their subjects to possess? Will you make them known?” The leopard replied: “A king should be just, and brave, and wise; he should ponder well on every matter, and should deal as kindly and compassionately with his subjects as parents deal with their children, so as to secure the happiness and prosperity of his subjects. And it is incumbent on the subjects to be ready with obedience, and service, and devotion for the king in every possible way; and to impart to the king such arts as they themselves are proficient in; and to enlighten him as to what are virtues and what defects; and to offer him the service which is his due in a becoming manner; and to make known to the king all their wants, and to request aid and relief of him.” The lion answered, saying: “You speak truth. Now what do you advise in this case?” The leopard replied; “May the star of your good fortune always shine brightly, and may your majesty ever be victorious and triumphant! If power, and strength, and

¹ *Literally*,—So long as the king and the subjects keep, each to his particular course (of duties).

courage, and emulation¹ will be of use there, I am the one for such; grant me permission to depart, that I may go thither and accomplish this business thoroughly." The king replied, saying: "Not one of these qualities is needed there."

The panther said: "If there is need there of leaping, and bounding, and seizing, and holding firmly, I take upon myself to accomplish the task."

The wolf said: "If there is occasion there to attack, plunder, and spoil, I will accomplish it."

The fox said: "If cunning is required there, I am the one for it."

The mongoose said: "If seeking, stealing, and hiding are needed there, I will undertake to manage it."

The monkey said: "If dancing, and skipping about, and mimicking are required there, I am the one for it."

The cat said: "If fawning, and cultivating friendship, and begging, are needed there, I will accomplish the business."

The dog said: "If watching, barking, and tail-wagging are required there, I am the one for it."

The rat said: "If setting on fire, and mischief of any kind are needed there, I am the one for the business."

¹ The word *hasad* is an error. Envy is not a quality that can be attributed to any beast. The Arabic word is *ḥikd* or *ḥanak*. The Urdū should have been *kina*.

The king spoke, saying: "Not one of these acts will be of any use there." Then he turned to the leopard, and said: "The qualities which these animals have mentioned are very proper in dealing with the numerous kings and nobles of mankind; they are really worthy of these things; for although apparently their form and figure resemble those of angels,¹ their dispositions and habits are like those of animals and savage beasts. But those who are the doctors, and jurisconsults, and the discerning among men resemble the angels in their dispositions and qualities. Who is fit to send to them; to dispute with them on the part of the animals."

The leopard replied: "True; but in these days the divines and the doctors among men have cast aside the behaviour which is called 'angelic,' and have taken to devilish habits. Morn, noon and night, they are engaged in contention and strife; and in backbiting and injuring one another. So, also, their judges and their rulers have turned aside from the path of equity and justice, and taken to ways of violence and oppression."

The monarch observed: "What you say is per-

¹ This sentence has been very carelessly and incorrectly rendered in the Urdū. The Arabic has, "And they are most worthy of them; since although they have the *bodies* and forms of *human beings*, their souls (or minds), resemble those of savage beasts." The Urdū should have been *iswāste agarchi jism o šurat unkī ādmīyon ke hain, magar nufūs unke mišl sibā' ke hain*.

fectly true ; but it is right that our emissary be learned and honourable, and one who will not depart from what is just. Now, who is such an one, worthy of being sent thither, and who possesses all the qualities of an emissary ? There is no one in this assembly fit to go thither.”

CHAPTER XI.

ON THE QUALITIES OF AN EMISSARY.

THE leopard asked the monarch, "What are those qualities which an emissary should possess? Be pleased to explain them." The monarch replied, "An emissary should possess understanding, and an eloquent and winning address. He should not forget anything he hears, but carefully treasure it up in his memory. He should reveal his secret thoughts to no one. He should faithfully perform what his trust demands, and should scrupulously fulfil his promise. He should not be loquacious. He should in no matter add anything of his own; but should say exactly what he was bidden to say. He should exert himself zealously in such affairs as will benefit the person who sends him.¹ If the opposite party

¹ The connexion and sense of the Arabic have here, too, been destroyed by the Urdū translator. The Arabic has, "He should not be loquacious; should say nothing of his own judgment beyond that which was told him, except that in which he perceives the benefit of the sender." The Urdū of the last sentence (which Ikrām 'Alī has made two distinct sentences of, the last of which he has embellished with some ideas of his own) might have run thus:—"Apnī rā'e se bajuz uske kī jo usko batlāyā gayā hai kuchh na kahe illā jis men bhejnewāle kī ṣalūh ma'lūm ho.

tempt him with bribes, he must not be shaken from the path of rectitude and true guidance to side with him, and thus fall headlong into the pit of perfidy and sin.¹ If in any other city, relaxation and pleasure should by any means fall in his way, he should not tarry for their sake, but speedily return and acquaint his master with all that he may have seen and heard; and he should duly fulfil the instructions and the trust committed to him by his master, not omitting by reason of any apprehension the least part of the orders of which he is the bearer; for an envoy is bound to communicate in full the messages with which he is charged.” The monarch then said to the leopard: “Who, in your opinion, is there in this company, possessing the fitness necessary for this business?”

The leopard replied, saying: “No one is better able to accomplish this task than one of the comrades of Kalila and Damna.”

The lion (then) addressed the jackal, saying:—“What hast thou to say to the leopard’s fixing on thee?”

The jackal answered, saying: “The leopard speaks

¹ This sentence affords an excellent specimen of Ikrām ‘Alī’s proneness to alter and amplify. It is a finely-turned sentence, written in excellent Urdū; but it contains ideas to which the remotest allusion is not made in the Arabic. The whole passage, beginning with the words, *Ziyāda go*, and ending with the words *paighām pahunchāyā wājib hai*, is very different from the original.

truth : may God grant him a happy reward, and the fulfilment of his desires !”¹

The monarch said ; “ If thou wilt go there, and contend on the side of thy brethren, as soon as thou returnest, thou shalt be loaded with honours and rewards.”

The jackal replied, saying : “ I am your Majesty’s obedient servant ; but there, among my own kind, are many who are hostile to me ! How can I manage as regards this ? ” “ Who are these ? ” asked the monarch.

The jackal replied : “ Dogs cherish bitter hatred against us. What ! does your Majesty not know that they have contracted close intimacy and familiarity with men, and that they help them to capture savage animals ? ”

“ What is the reason of their close attachment to men, and their attacking wild beasts ? ” asked the monarch ; “ (so that) they have deserted their own kind, and taken up with a different class ? ”

None but the bear was acquainted with this matter. He replied, “ I know the reason of this.” The monarch requested him to explain, and so the bear began as follows :—“ By reason of the similarity of their natures, and congeniality of their dispositions, the dogs have formed close intimacy with men. In

¹ The words “ *Aur murād ko pahunchāwe,*” are the translator’s own. The Arabic is, *Wa atāba mahzarahu*, which, freely translated, would be, “ And cast his lines in pleasant places.”

addition to this, they obtain many agreeable kinds of food among them. Further, covetousness, avarice, and vices such as exist in men, are found in their natures too. This is a stronger incentive to intimacy. Other carnivorous animals eschew these vices. The reason is, that the dogs eat flesh, whether it be raw or cooked, lawful¹ or unlawful, fresh or dry, salted or not salted, good or bad—as they can get it. And besides this, various fruits, vegetables, bread, pulse, milk, curds, sweet and acid things, ghee, oil, honey, sweetmeats, meal, and the various kinds of food eaten by men—are all eaten by them; they leave nothing undevoured. Carnivorous animals do not eat these things; indeed, they have no knowledge of them. And to so great a degree do covetousness and avarice exist in them, that it is impossible for them to permit any animals (of prey) to enter a town, to come and secure something to eat. If, sometimes, a fox or a jackal enter a village stealthily by night, to steal a fowl, or a rat,² or any carrion, or a piece of bread, how loudly the dogs bark, and attack it, and eventually drive it away from thence! Numbers are debased and ruined by this same greediness and covetousness!³

¹ *i. e.*, Such as is allowed or prohibited by the *Shara'*.

² The Arabic has, "To steal a hen, or a cock, or a cat," &c.

³ This is not correctly translated; the Arabic has, after the words, "Drive it away from thence," "and notwithstanding all this, you see them in a state of vileness, and poverty, and contemptibleness," &c. For *كيتني* *kitne* "how many" we should read *هوت* "*hote*," when the English would be "by reason of this greediness and covetousness they are rendered vile and base."

If they see any man, woman, or child with a cake of bread, or anything to eat in their hands, they wag their tails and shake their heads through greediness; and if, through shame, they fling a piece or so to them, with what haste does each rush forward to whip it up, so that another may not secure it! In men, too, are all these vices found; and it is on account of this congeniality, that the dogs have deserted their own kind and taken up with them; and render them assistance in capturing the wild beasts."

The monarch said: "Setting aside dogs, are there any other animals that are intimate and friendly with men?" The bear answered, saying: "Cats, too, are exceedingly intimate with them." The monarch asked: "And what is the cause of this intimacy?" The bear replied: "The sole reason for this, too, is, that their natures resemble those of men; (for) cats, too, like men, are covetous, and fond of different kinds of food." The monarch asked, "What is their condition among men?" The bear said: "They live a somewhat better life than the dogs; for they enter their houses, and sleep on their beds; and at meal time they go on the cloth spread for their food,¹ and they feed them with whatever they themselves are eating. Moreover, whenever they find an opportunity,

¹ *Dastarkhwan par jāti hai* is not the sense of the Arabic, and is not, I believe, in accordance with fact. *Dastarkhwān ke pas ḥazīr hoti hai*, would be the translation of the Arabic.

they steal, too, from their meats and drinks. But the dogs worry them, and prevent them from entering their houses; and this is the reason for the envy and hatred existing between dogs and cats. Whenever the dogs see them, they fly at and attack them as fiercely as if, could they but catch them, they would tear them to pieces and devour them. Cats, too, when they see dogs, scratch their faces, and tear their tails and hair, and swell out and expand with excessive rage! This is because they, too, are their enemies."

The lion said: "Excepting these two, are there any other animals domesticated with men?" The bear answered, saying: "Rats, too, enter their houses and shops; but there is no friendliness between them and men; on the contrary, they are afraid of, and fly from them." "What is the reason of their going among them?" asked the monarch. He replied, saying: "They, too, go there attracted by the different kinds of food."

The monarch inquired if any other animals went among them, and the bear said; "The mongoose, too, occasionally steals among them, to pilfer and carry off something."

The monarch again asked, whether any other animals besides these visited their abodes? and the bear made answer, saying; "No others go; but the men seize leopards and monkeys by force and carry

them off; these, however, are very unwilling to go among them."

The monarch asked: "Since when are cats and dogs domesticated with men?" The bear replied: "From the time when the sons of Cain overpowered the sons of Abel." The monarch inquired how these events came to pass; and the bear continued as follows: "When Cain slew his brother Abel, the family of Abel sought to be revenged on the family of Cain; and so they fought with them. In the end, the family of Cain were victorious. They overcame them, and plundered, and carried off all their possessions, and spoiled them of all their cattle, their oxen, camels, asses, and mules, and became very wealthy. (Then) they feasted one another, and had different kinds of meats prepared. They slaughtered animals, and had their heads and legs flung in various places, around all their villages and towns. When the cats and dogs saw this abundance of meat, and these opportunities for eating, they forsook their own species, and came eagerly, and settled in their towns, and became their allies; and to this day, they dwell in peace and harmony with them."

When the lion heard this story, he became extremely sorrowful, and exclaimed: "There is no power and no strength save in God, the Exalted! the Glorious! Verily, God's we are, and to Him shall we return;"

and he repeated this (portion of the) confession of faith several times.

The bear said to him : “ Why does the separation of the cats and dogs from their own kind occasion your Majesty sorrow ? ”

The lion said in reply : “ I mourn not in the least for their separation ; but my sorrow is owing to what the sages have declared, to the effect that ‘ No greater evil and mischief could befall kings in the ordering and managing (of their realm) than this, to wit, that any of the allies of their hosts should desert them, and go over to the foe ; for such will convey to him information of moments of unguardedness, and of all that is good, and all that is amiss, and of every secret affair ; and, after informing him on all points, they will make known to him unknown tracks, and numerous stratagems.’ All these are extremely great evils for kings, and for their troops. May God ever withhold His blessing from these cats and dogs ! ”

The bear made answer, saying : “ God has already answered your majesty’s prayer, and has dealt with the dogs just as your majesty desired. He has withdrawn every good and every blessing from their kind, and has bestowed them on the goats.”

“ How is this ? ” said the monarch ; “ explain ? ” The bear said : “ In this way :—At the time of bringing forth, after much difficulty and labour, they have eight or ten young ones, and sometimes even more ;

and yet no one has ever seen a large pack of dogs outside any village or in any wild; although no one ever slaughters them. On the other hand, although the goats bring forth but one or two young in the course of a year, and are constantly slaughtered, yet whole herds of them are to be seen in wilds and in towns,—herds so large that they cannot be counted! The reason of this is, that in consequence of the food they eat, many calamities befall the young of dogs and cats; and owing to the various kinds of food they eat, they suffer from various diseases, from which other carnivorous animals are free. Further, by reason of their own vices, and man's cruelty, their lives, and the lives of their offspring, are shortened. Hence it is that they are so vile and contemptible!"

Hereupon the lion said to the jackal: "Thou hast permission to depart. Go, then, to the presence of the king of the Genii, and accomplish the task for which thou hast been selected."

CHAPTER XII.

ON THE MISSION OF THE SECOND ENVOY.

WHEN the second messenger came to the bird-king, Shāh Murgh,¹ and told his tale; he, on hearing what had happened to the animals, ordered all the birds to be in attendance; and so, various kinds of birds of the plain, and of the mountain, and various kinds of water fowl, in number so vast a multitude that none save God could take count of them, assembled in obedience to command. Shāh Murgh addressed them thus:—

“Men pretend that all animals are their slaves, and that they are the lords; and for this reason many animals are debating with the men in the presence of the king of the Genii.” He then spake to his minister, the peacock, saying: “Which of the birds excels in speaking and eloquence, and is worthy of being sent thither to debate with the men?” The peacock replied, saying: “All the different families

¹ Shah-i-Murgh=king of birds.

of birds are in attendance ; whichever you are pleased to command shall go there."

"Shāh Murgh said : " Mention the names of all to me, that I may know them." The peacock spake, saying : " The hoopoe, the cock, the pigeon, the francolin, the *bulbul*, the partridge, the lark, the swallow, the raven, the crane, the grouse, the sparrow, the ring-dove, the turtle-dove, the wagtail, the duck, the heron, the teal, the nightingale, the ostrich, &c., are all present."

Shāh Murgh said to the peacock : " Do thou show me each kind, that I may inspect them, and discover the nature and qualities of each, and which is best suited for this undertaking."

The peacock spake thus : " This one, seated here, arrayed in variegated plumage, is the hoopoe, the favourite spy of Solomon, the son of David. When it speaks, it bends its head as though it were bowing in prayer and adoration. It exhorts to good, and forbids the doing of evil. This is the one that brought intelligence¹ to Solomon, the son of David, saying :— ' The wondrous and strange things in the world which I have seen, even thou hast not witnessed ! Of such have I brought thee from the city of Sabā, tidings in which falsehood finds no room. A woman dwells there whose state and pomp the tongue fails in de-

¹ See the Korān ; chap. xxvii. (The Ant) verses 20—26.

scribing ! The sovereignty of that country is in her hands, and there is an exceedingly large throne on which she sits in state. In short, all the good things of the world are in her possession ; nothing is wanting. But she and her people are grievous sinners ! They regard not God, but worship the sun. To such a degree has Satan led them astray that they consider their error the true worship. Turning aside from the Merciful Creator, who made the earth, and the sky, and the heavens ; and who knows all things visible and invisible, they regard as God the sun, which is but a spark of His effulgence ; albeit, that the one true God alone, and none beside, is worthy of adoration.'

"That is the cock, the summoner to prayer, with a comb on his head, standing on the wall. His eyes are red ; his wings outspread ; his tail erect. He is jealous and generous in the extreme. He is ever busy praising and glorifying God. He knows the hours of prayer, and reminds the neighbours of them, and admonishes them. In the morning, when summoning to prayer, he cries : ' Oh ye dwellers in the neighbourhood ! call to mind your God ! Ye sleep too long ! Have ye no thought of death and perdition ? Have ye no dread of the fire of hell ? Do ye not desire Paradise ? Will ye not return thanks for the blessings of God ? Remember that Being who will make all joys to perish ! make provision for the

journey to the world to come! If ye desire to be safe from the fire of hell, then worship God, and abstain from worldly pleasures.'

"And that, standing on yon eminence, is the francolin, the crier. The sides of his head are white; his wings are speckled; his form is curved by reason of excessive bowing in prayer and adoration. When he utters his cry he rouses the attention of the negligent, and proclaims the joyful tidings (of salvation). And then he says: 'Give thanks for the blessings of God, that those blessings may increase; and harbour no evil thought of God in your minds.' And in most of his prayers he petitions God thus: 'O God! save me from all birds of prey, and from jackals; and from the wickedness of men, and from physicians, who pronounce the eating of my flesh beneficial for the sick; for under such circumstances life has no pleasure for me. I constantly call God to mind in the morning. I proclaim the truth, so that all men may hear, and act upon good counsel.'

"This is the pigeon, the guide, who conveys letters to distant cities; and sometimes, in the course of his flight, he laments exceedingly, saying: 'Woe is mine in separation from my brethren, and longing for the meeting of friends! Oh God! guide me to my native land, that I may find joy in the society of my friends!'

"And this is the partridge, which always trips so gracefully amongst the flowers and trees of gardens,

and is busy singing with most delightful notes. She is ever saying, by way of exhortation and advice: ‘Oh ye who destroy your own lives! Ye who plant trees in gardens! Ye who build houses in cities! Ye who sit on high places! Why are ye unmindful of the wrong-doing of the world? Restrain yourselves! Forget not your Creator for an instant! Keep in mind the day when, leaving behind ease and dwelling-places, you will have to lie in the grave with serpents and scorpions! Better is it for you to be heedful now, ere you depart from your abiding place; for so you will attain to abodes of bliss hereafter; otherwise you will fall into perdition!’

“And this is the lark.¹ As a preacher mounts a pulpit, so he at mid-day mounts high in air, and, settling on the corn-sheaths, pours forth varied strains of sweetest melody, singing thus in exhortation: ‘Where are these merchants and husbandmen who, through God’s merciful kindness, by the sowing of a single seed, were reaping so abundant an harvest! Oh, ye possessors! Keep the fear of God before your eyes! Bear death in mind, and before its hour arrives, pay Him the homage which is His due! and deal justly and kindly with His servants (creatures)! Let

¹ *Surkhāb* is, I believe, a kind of goose. I have heard the name applied to the Brāhmanī duck. Here, however, the lark is evidently the meaning for it, to make it accord with the description. The Arabic is *kubbara*=a lark.

not avarice lead you to hope that no beggar or indigent person may this day haunt your doors ! For the tree of good which you plant to-day will to-morrow yield you fruit and joy ! This world offers the tillage for the world to come. If you sow the seed of good works herein, you reap the benefit in the world to come. If you perform any wicked acts, you will burn in the fire of hell like hay and stubble ! Keep in mind that day when God will separate the unbelievers from those who believe, and cast them into the fire of hell, while the believers He will cause to be placed in Paradise !

“That is the *bulbul*, the story-teller, seated on the bough of yon tree. She is small of body, swift in flight, and has white on the sides of the head. She is constantly turning, first to the right, then to the left, and warbling with the greatest fluency and melody ! And she keeps up a warm friendship with men in gardens ; nay, more, she enters their dwellings, and converses with them. When they become engrossed in pleasure, and so unmindful of God, she says, by way of exhortation and admonition : ‘The perfection of God (be extolled) ! How negligent ye are ! Infatuated of this life of a day ye forget the Truth ! Why are ye not occupied in praising Him ? Know ye not that ye are all made but to die ? that ye are nourished but to decay ? that ye are brought together but to be destroyed ? Do ye build these mansions

that they may be laid waste? How long will ye remain enchanted by the joys of this world and absorbed in the pleasures of life? After all, ye will soon die, and be buried in the earth! Even now, be mindful! Know ye not what God (may He be exalted) did to the masters of the elephant?¹ Abrahah, the leader of that band, formed the design of throwing down the temple of God by stratagem. He mounted hosts of men on elephants, and set out against the house of God. In the end, God rendered his schemes futile, and overwhelmed him and his hosts by means of large flocks of birds, which brought pebbles, and showered them so thickly on his host, that they made them, elephants and all, to become like worm-eaten leaves! After this, she says: ‘Oh God! preserve me from the eagerness of children (to catch me), and from harm from all animals.’

“This is the raven, the soothsayer, or the revealer of secret things. His colour is black;—he is very wary. He makes known everything that has hitherto not been known. He is always busy thinking of God, and passes his days in travel. He visits all countries, and thence obtains information of the traditions of olden times. He alarms the careless with the (mention of the) penalties of negligence, and croaks as follows, by way of exhortation and friendly admonition:—‘Abstain from fleshly lusts, and fear the day when

¹ See the Korān; chap. cv. (The Elephant).

ye shall rot in the grave ! Your skins will be flayed by reason of the evil of your deeds ! Ye now erroneously prefer the life of this world to that of the world to come. Ye cannot fly from the decrees of God, and abide in security anywhere. If ye desire deliverance, give yourselves up to prayer and supplication ; peradventure God (may He be exalted) will have compassion on you, and preserve you from calamity.'

"This is the swallow—the traveller of the air. Light of wing ; with little legs and long wings. She commonly dwells among the abodes of men, and there nourishes her young. Morn and eve, she invariably presents her supplications and prayers for mercy. In her wanderings, she flies away to remote distance, fixing her abode in cold countries in the summer, and warm countries in the winter. The constant and unvaried burden of her praise and supplication, is as follows :—' Holy is He who created the waters and the earth ! He who established the mountains ! He who caused the rivers to flow ! He who decreed sustenance and death, according to fixed limits, which can never be exceeded ! He it is who watches over travellers in their travels. He is the Lord of the whole earth, and of all creatures.' After such praise and supplication, she sings thus : ' We have been to all countries, and have seen all (His) creatures, and have returned (in safety) to our own land. Blessed is He who by the union of the sexes, bestowed numerous

offspring on them ; and, bringing them forth from the world of nonentity, clothed them with existence ! Praise be to Him who is the Maker of all creatures, and the Bestower of all blessings !’

“Next is the crane, the watcher, standing in the plain yonder. His neck and legs are long.¹ In his flight, he reaches midway between earth and sky. His watch takes place twice in the course of the night ; and he glorifies God, saying : ‘Blessed is that God who of His omnipotence gave to every animal a mate, that they might beget offspring by their intercourse, and that they might remember their Creator !’

“This is the grouse, the dweller in barren soil. She invariably lives in deserts and wastes ; and morn and eve constantly repeats this prayer :—‘Blessed is He who created the heavens and the earth ! He it was who created the (seven) celestial orbs, and the constellations, and the stars, all of which revolve in obedience to His decree ! To cause the rain to fall, the winds to blow, the thunders to roll, and the lightnings to shine, is His handiwork alone ! He it is who causes the exhalations to rise by means of which the earth is well-ordered !’² How wonderful a Creator is He, who, after death, raises mouldering and carious

¹ The translation should be, “His neck is long ; his legs short.” But the Arabic has, “Long of neck and legs ;” and this is in accordance with fact.

² See the Korān, chap. xxi. (The Prophets) verse 31.

bones to life ! The perfection of God (be extolled) ! So supremely great a Creator is He, that the tongues of men are utterly unable to express His praise ! What possibility is there, then, of attaining to a knowledge of His essence ?'

"The nightingale, the sweet songster, is seated on the bough of yon tree. He is small of body, nimble in motion, sweet of song. He thus pours forth his charming notes in praise of God." Praised be God, the Omnipotent, the Benign, the Peerless (for He has no equal) ; the Bestower of secret and manifest blessings ; the Giver, as boundless as the ocean, who distinguishes men by lavishing bounteous favours on them ! And sometimes he sings thus, in most melancholy strain : 'How happy was the time when I wandered in gardens among the flowers, and the trees were laden with many different kinds of fruit !' "

Here Shāh Murgh said to the peacock, "Which of these is, in your opinion, the most fitted to send thither to debate with the men, and to take the part of his own kind ?" The peacock replied, saying ; "They are all competent for this undertaking ; for they are all poets, and eloquent of song. But the nightingale is the most eloquent, and has the sweetest notes." Hereupon Shāh Murgh gave him the command ; "Do thou now take thy leave, and depart thither ; and do thou ever place thy trust in God ; for under all circumstances He is the Defender and Succourer."

CHAPTER XIII.

ON THE MISSION OF THE THIRD ENVOY.

WHEN the third messenger arrived before Ya'sūb, the king of the bees, and gave a full account of the case of the animals, he, being the king of all the winged insects of the earth, immediately, on hearing it, issued the following command: "Haste! Let all the winged insects be in attendance."¹

In obedience to this command, all the flies, and mosquitoes, and gnats, and grasshoppers, and fleas,² and wasps, and moths,—in short, all the animals that have small bodies, and fly with wings, and live no longer than a year, presented themselves. The king communicated to them the news he had received from the messenger, and asked: "Which of you is qualified to go thither, and side with the animals, and debate with the men?"

They all made answer, saying:—"Wherein do the

¹ See Note 1, p. 68.

² The word "fleas" is supplied by the Urdū Translator. As fleas do not possess wings, the Author of the Work very properly did not include them among the *hasharāt*.

men boast their superiority over us?" The messenger said: "They boast of these things, viz.: that their bodies are larger; that they possess greater strength, and that they are superior to the animals in every respect."

The chief of the wasps then said; "*I* will repair thither and dispute with the men." The chief of the flies said: "Nay, but I will go, and act as the representative of our tribes." The chief of the mosquitoes said: "I will go." The chief of the locusts said: "I'll go and take part with our kind, and dispute with the men." Thus, each tribe was ready to undertake the task. The king said: "What is this? All of you, without thought or reflection, propose going thither!"

The whole body of the gnats said: "Oh, king! we rely on the help of God; and feel assured that, with his aid, we shall overcome them; for the reason that, in olden times, there were great kings who were tyrants, and, with God's help, we always triumphed over them; there has been repeated proof of this." The king said: "Relate the circumstances to me." The chief of the gnats answered, saying: "Among men was a king named Nimrod, of great dignity. His haughtiness and depravity were enormous! In his pomp, and dignity, and grandeur, he never bestowed a thought on any human being! and one of our band, diminutive and frail of body as it was,

destroyed so great a king;¹ and his might, his dignity and power, notwithstanding, availed him nothing!" The king remarked: "You speak truth."

The wasps said: "When a man is clad in full armour, and grasping his spear, his sword, his knife, and his arrows, is ready for battle, if any one of us goes and bites him, and pierces him with his sting (which is like a needle's point) how wretched is his state then! His body swells; his arms and legs relax; he is unable to move; nay, he even becomes unconscious of his sword and shield!" "True," said the king.

A fly said: "If at the time when one of the kings of men sits on his throne in exceeding pomp and state, and chamberlains and guards surround him with excessive devotedness and good will, in order that no vexation or pain of any kind may reach him, a single fly comes from his kitchen or necessary, with all its body befouled, and sits on his person and garments, and worries him, they are utterly unable to protect him." The king replied: "What you say is true."

A gnat said: "If a man is sitting in any assembly, or behind a screen, or surrounded by curtains, and any one of our band goes and works its way into his garments, and stings him, how uneasy and angry he becomes! But his strength avails him nothing

¹ See Note, p. 272, *Sale's Translation of the Korān*.

against us. He thumps his own head and slaps his own face." The king observed : " Herein you speak truth ; but in the presence of the king of the Genii no mention of these things is made. There, equity and justice, and manners and virtues, and discernment and eloquence, are discussed. Does any of you possess skill in these things ? "

On hearing these words of the king they all bent their heads and became silent. Hereupon one of the sages of the bees came forward before the king, and said : " With God's help I will go on this business, and will join the animals, and debate with the men." The king and the whole assembly exclaimed : " May God aid thee in what thou hast resolved on, and give thee the victory over thy enemies." To be brief, they provided him with all things necessary for the journey, and took leave of him. The sage departed, and presented himself before the king of the Genii, where other animals of various kinds were all present.

CHAPTER XIV.

ON THE MISSION OF THE FOURTH ENVOY.

WHEN the fourth messenger went to the king of the birds of prey, the 'Ankā,¹ and described the case of the animals, he, too, issued orders for all the animals of his class to be assembled; and so, in accordance with this order, the vulture, the eagle, the hawk, the falcon, the kite, the owl, the parrot;² and in short, all such animals as have talons and (curved)³ beaks, and which feed on flesh, were instantly in attendance.

The 'Ankā related to them the story of the dispute

¹ The 'Ankā would appear to be the same as the *Rukhkh* and the *Simurgh*—a purely fabulous bird. Some, however, suppose the condor, others the bearded vulture to be the archetype of this bird. The 'ankā, according to El Kazwīnī, “is the greatest of birds; it carries off the elephant as the kite carries off the mouse. It lives one thousand and seven hundred years.” “When the young 'ankā has grown up, if it be a female, the old female bird burns herself; and if a male, the old male bird does so.” “This reminds us of the phoenix.”—Lane's *Translation of the Thousand and One Nights*.

² The Musalmans invariably class the parrot with birds of prey, because of its having a curved beak and claws.

³ It seems to me that the word *munḥanī* should be inserted after *minkār* in the Urdū. The Arabic has very properly *muḥawwasu-'l-murkur*; “with curved beaks.”

of the animals, and then addressed his minister, the Falcon, saying : “ Which of these animals has such qualifications as will admit of our sending him thither to oppose the men, and take part in the dispute of his brethren ? ”

The minister answered, saying : “ None of them, except the owl, possesses the qualifications requisite for this business.”

The king asked, “ What is the reason of the owl alone being fitted for this task ? ” The minister replied : “ The reason is, that all the birds of prey dread men, and fly from them ; nor do they understand their speech ; but the owl dwells near their towns ; nay, in the midst of most of their ruins. He possesses abstinence and contentment in a degree not found in any other animal. He fasts all day, and wails through fear of God ; and during the night he is engaged in prayer, and in rousing those who are forgetful of their Maker. He calls to mind and laments for former rulers who are dead, and gives utterance to the following text, apropos of their case : ‘ They have left behind¹ gardens and springs, and houses and corn-fields, and all those blessings, by means of which they lived in

¹ See the Korān ; chap. xlv. (Smoke) verse 24. The words *kazālīka* have not been translated into Urdū ; Sale translates them, “ thus we dispossess them thereof ; ” but the correct rendering would appear to be, “ thus do we do,” or “ thus do we deal with our creatures.” The phrase is elliptically used for *w’alamru kazālīka*.

comfort, and now others have become the possessors thereof.' ”

The 'Ankā said to the owl: “What hast thou to say to the Falcon's fixing on thee?” He replied, saying: “The Falcon's words are true; but I cannot go there, because all the men bear me ill-will, and regard the sight of me as an ill omen, and shower abuse on poor, harmless me, who have never offended them in any way! If they see me there at the time of the debate, they will become still more hostile, and this hostility will be the occasion of strife. It would be better, therefore, for you not to send me thither.”

The 'Ankā then asked the owl, “Which of these animals is best-fitted for this undertaking?” He replied, “The kings and nobles of men are very fond of hawks and falcons, and carry them, seated on their hands, with the greatest willingness. It would be better if your majesty sent one of them there.” The king looked towards their body, and said: “What do you consider advisable?” The hawk answered, saying: “The owl says true; but the men do not show us such honour, because of our being in any way connected with them; nor is it because we possess more knowledge and learning than they like us; but they are friendly to us, simply for their own advantage. They snatch away the game we bring down, and apply it to their own use. Day and night they are absorbed in worldly pleasures, and do not for a moment direct

their attention to the duties which God has enjoined ; to wit, that they should worship Him, and live in fear of the reckoning of the day of judgment."

The 'Ankā said to the hawk : " Which, then, in thy opinion, is it advisable to send ? " He replied, saying : " I am of opinion that you should send the parrot there, since the kings and nobles of men, and others of them, high and low, women and men, the ignorant and the learned, are all fond of him, and converse with him, and attentively listen to what he says."

The monarch then addressed the parrot, saying : " What dost thou consider advisable ? " He replied : " I am at your service. I'll go there and dispute with the men on the part of the animals. But I desire that your Majesty and the whole assembly unite and aid me." The 'Ankā' asked ; " What dost thou require of us ? " He said ; " I wish your Majesty to supplicate God that I may triumph over my adversaries."

In accordance with his request, the king prayed God to grant him help, and the whole assembly said " Amen."

The owl, however, said : " Oh, king ! should your prayer not be answered, your anxiety and trouble will have been in vain. For, if prayer is unaccompanied by the necessary conditions, its results are not made manifest." The king said ; " Explain the conditions which are necessary for the acceptance of prayer."

The owl replied, saying : “ Prayer requires a good conscience, and a pure heart ; as a being when in want or trouble prays to God, so, while praying, his attention should be wholly fixed on God. And it behoves him before offering up his supplication, to repeat the prescribed prayers, to fast, to give alms to the poor and indigent, and to lay before the heavenly threshold the particular state of sorrow and affliction in which he happens to be.”

The whole assembly hereon remarked : “ He utters truth. All these things are indispensable in invoking Divine aid.”

The king then addressed the assembly thus ; “ Ye know that the men have oppressed the animals, so that these poor wretches are grievously afflicted by them ; so much so that they have sought aid from us in spite of our being far removed from them ; and that we, notwithstanding the fact that we possess greater strength and power than men, and soar to the skies, have fled from their tyranny and taken refuge among mountains and seas ; and that our comrade, the Falcon, has fled from them and taken up his abode in the wilderness ;—that we have entirely given up dwelling in their countries, and yet cannot escape from their violence ; and now things have come to such a pass, that we are forced of necessity to have recourse to disputation ! It is true that our strength is so enormous that one of us could, if he wished, carry off any

number of men, and destroy them ; but it does not become the good to commit such wickedness, and to notice their evil deeds ; and so, of set purpose, we leave them alone, and commit them to God ; for no good comes of quarrelling and fighting in this world. They will obtain the fruits of these (their deeds) in the world to come.” After this he proceeded as follows ; “ Many a ship distressed by violent gales, have we directed on its course ; and many are His servants (creatures) whom, when storms had wrecked their barks, and they themselves were sinking, we have placed in safety on the shore, to the end that God (may He be exalted) might be pleased with us ; and that thus we might show due thanks for his favours in bestowing such powerful bodies and such strength on us. He is, in every respect, our defender and helper.”

CHAPTER XV.

ON THE MISSION OF THE FIFTH ENVOY.

WHEN the fifth envoy came into the presence of the king¹ of the aquatic animals, and informed him of the dispute, he, too, proclaimed a gathering of all his subjects; and so the fishes, the frogs, the crocodiles, the dolphins, the tortoises, and all other aquatic animals of different kinds as to figure and form, were in attendance on the instant of receiving the order.

The king repeated to them all that he had heard from the lips of the messenger, and then addressed the messenger thus: "If the men consider themselves superior to us in strength and valour, I will away this instant and scorch and blast them all with a single breath; and, by the power of my breath, draw them into (my jaws) and swallow them up."²

The messenger replied, saying: "They do not boast of such things; but they believe themselves superior in these matters; viz.: the possession of greater

¹ In the original, this king is called "The Dragon."

² The Urdū loses in force and appositeness here by having omitted to mention above that the dragon is the king of the aquatic animals.

intelligence and wisdom, their acquaintance with all the various sciences, and numerous arts and devices; and the possession of such understanding and discrimination as are found in no other creature.”

The king said: “Give a full account of the arts and sciences with which they are acquainted, that I, too, may know something of them.”

The messenger made answer, saying: “What! does your Majesty not know that by their knowledge and wisdom they dive into the Red Sea¹ and bring up pearls from its depths? that by their devices and stratagems they climb mountains, and capture and bring down vultures and eagles! In the same way, they make ploughs² of wood, and attach them to the shoulders of oxen, and place heavy burdens on their backs, and drive them from the east to the west, and from the west to the east, traversing forests and desert wastes. By thought and wisdom they construct ships, which they load with merchandise, and sail from sea to sea. They ascend mountains and hills, and bring away various kinds of precious stones, and they dig

¹ Where the Urdū translator got the words “The Red Sea” from, is a mystery! The original says, with much more exactness and elegance, “Deep and swelling seas.”

² The Urdū is lamentably at fault here, and is little better than nonsense! The translation of the Arabic runs thus: “They make *carts* of wood, and attach them to the *breasts and* shoulders of oxen, and then load them (the carts) with heavy burdens, and,” &c. The Urdū should have been: “*Aur isīṭarah az rūh-i-’ilm o tadbīr lakṛi kī gadīyān banākar bailon ke sīnon aur kāndhon par bāndhkar unmen bhārī bhārī bojh lādte hain aur mashrik se maghrib ko aur maghrib se mashrik ko lejāte hain.*”

out from the earth gold, and silver, and iron, and copper, and many other things. If a single man were to go, and, by the power of knowledge, construct a magical image on the brink of any stream, or river, or torrent, and a thousand crocodiles or dragons were then to go thither, they would be powerless to pass that way! But, in the presence of the king of the Jinn, equity, justice, debating power, and argument are in request, and no mention is made of might, and strength, and resource, and stratagem.”

When the king heard all this from the lips of the envoy, he turned towards all those who surrounded him, and said: “Now what do you consider advisable? Which individual should go there and dispute with the men?” No one answered but the dolphin, which lives in the sea, and is very friendly to men (he extricates from the sea those who are drowning, and lands them safely on the shore);¹ and he said: “Of the aquatic animals the fish is best fitted for this business, for she has a large body, an agreeable form, a neat mouth, silvery colour, and a faultless body. Her movements are active. She swims extremely well. In number her kind exceeds that of all other aquatic animals. Such is the multiplicity of her offspring that all streams, rivers, and ponds, abound with them! Further, she is held in great esteem among men, since on one occasion she afforded a

¹ This reminds us of the story of Arion.

prophet¹ of theirs refuge in her belly, and then landed him safely in his abiding-place. All men confidently believe that the whole earth is supported on her back."

The King asked the fish, "What sayest thou to this?" She replied, saying: "I can on no account go there, and I cannot debate with the men. For I have no legs to carry me so far, nor have I a tongue to converse with them. I am unable to endure thirst, and if I am separated from the water for a moment, I am undone. In my opinion the tortoise is best fitted for this task, since he leaves the water and lives on land; and life on land and life in water are the same to him. Besides, he has a strong body and a hard back, is extremely forbearing, and meek in enduring pain and trouble."

The king said to the tortoise: "What dost thou consider advisable?" He answered, saying: "This business cannot be accomplished by me either. My legs tire in walking, and the road is long. I am poor of speech, too, and would never be able to say much. The dolphin is the best for this work, for he is a hardy traveller, and is possessed of much power of speech."

So the king again asked the dolphin, "What dost thou deem advisable?" He replied, saying: "The crab is the proper person for this affair; for the reason

¹ Sahibu-'l-hūt (the lord of the fish), is a surname of the prophet Jonah.

that he has many legs ; walks and runs fast ; has a firm gripe and sharp claws, and a strong back, sheathed, so to speak, in armour."

The king mentioned the matter to the crab, and he made answer, saying : "How can I go thither with my ugly shape and figure, my humped back and my hideous face ? I fear I should be an object of ridicule there !" The king asked, "Why wouldst thou be ridiculed ? What defects are there in thee ?" The crab replied, saying : "When they behold me they will say, 'Why ! this is a headless animal, with eyes on his shoulders, and a mouth in his breast, and jaws slit on his two sides ; and he has eight legs, and they crooked ! He walks sideways !'¹ His back looks as though it were made of lead !"² As soon as they see me they will make a laughing-stock of me." The king then asked him who was best fitted to be sent there, and the crab replied, saying : "In my opinion the crocodile is well adapted for this business, for his legs are strong, he walks a great deal, and runs swiftly. He has a large mouth, a long tongue, numerous teeth, and a hard body. He is very patient, too, waiting long in the expectation of attaining his object, and is not given to haste in any matter."

¹ Here, again, the translation is at fault. The Arabic has : "he walks sideways," of which *munh ke bhal chalta* is not the correct rendering ; but "*pahlū par chalta*."

² The word *piṭh* is required in the Urdū after *chaltā*. The Arabic has, "his back is as though it were lead."

So the king asked the crocodile. He replied, saying : " I am quite unsuited for this business, for I am prone to anger, and am given to springing upon and carrying off anything I can seize ; all these are vices. In short, I am thoroughly perfidious and deceitful ! "

The messenger, on hearing this, observed : " There is no need of strength, and power, and trickery there ; but rather of all, such things as understanding and gravity, and justice and equity, and chasteness of speech and eloquence. "

The crocodile replied : " I possess none of these qualities. I think, however, that the frog is best qualified for this task ; for he is wise, and patient, and abstinent. He praises God day and night, and morn and eve he is occupied in praying and fasting. He enters the houses of men, too. With the children of Israel he is held in great esteem, because, on one occasion, he befriended them thus : ' When Nimrod cast Abraham into the fire, he (*i. e.* the frog) carried water in his mouth, and poured it on the fire,¹ to extinguish it, and prevent it from taking effect on the body of Abraham. And again, when strife arose between Moses and Pharaoh he rendered assistance to Moses. ' Besides, he is eloquent ; discourses much ; and is ever busy praising and magnifying God. Then

¹ I can gather no information touching this miracle of the frog's. The angel Gabriel is generally believed to have been the instrument employed to save Abraham.

again, he moves both on land and in water ; knowing how to walk on land as well as how to swim in the river. His limbs, too, are well proportioned ; his head is round ; his face handsome ; his eyes bright, and his legs long. He moves briskly, and he enters men's houses without feeling afraid."

The monarch then addressed the frog, saying : "Now what dost thou consider advisable?" He made answer thus : "I am quite at your disposal. I am your majesty's servant, and any command that you may issue is agreeable to me. If you have fixed on me to go there, I comply willingly. I will go there and take the part of my brethren in disputing with the men. But I hope that your majesty will supplicate God to grant me help and succour ! for a monarch's prayer in behalf of his subjects is accepted (of God)."

In accordance with his request the king offered up a prayer to God, and the whole assembly said "Amen." Then the frog took leave of the king, and departed, and presented himself before the king of the Genii.

CHAPTER XVI.

DESCRIBING THE MISSION OF THE SIXTH ENVOY.

WHEN the sixth messenger went to the king of the reptiles, the basilisk, and described the events which had befallen the animals, he instantly commanded the attendance of all creeping things, and forthwith all the snakes, scorpions, chameleons, lizards, iguanas,¹ spiders, lice, ants, earth worms, and, in brief, all those insects that are bred in filth, and that crawl on the leaves of trees, presented themselves before the monarch. In such numbers did they assemble, that none save God could count them !

When the monarch beheld their marvellous and strange forms, he was struck with astonishment, and remained silent for some time. Again, when he scanned them closely, too, there was a vast multitude of animals ! their bodies small and feeble ; their senses and intelligence slight ! He pondered deeply as to what could be effected by their agency, and asked his

¹ Shakespear's Dictionary confounds the word *sūsmār* and *sūs*. The latter is a porpoise. The former is a lizard of the *iguana* kind, called in Hindī *goh*, in Arabic *ṣabb*, and in Persian *sūsmār*.

wazîr, the viper : “Thinkest thou that any of these is fit to be sent thither by us, for the purpose of disputing, and to oppose the men? For most of these animals are deaf, and dumb, and blind; have absolutely no legs, no appearance of hair on their bodies, and neither beaks nor talons; and most of them are feeble and powerless.”

In brief, the king experienced much anxiety and grief because of their state, and involuntarily pitied them in his heart, and wept for sorrow; and, looking towards heaven, he supplicated God as follows : “Oh, Thou who art the Creator and Sustainer! Thou alone takest compassion on the state of the feeble! Of Thy goodness and loving-kindness look down on the condition of these (creatures) for Thou art the Supremely Merciful.”

By reason of the monarch's prayer, all the animals assembled there, suddenly commenced speaking in the most eloquent manner.¹

THE CRICKET'S SERMON.

The cricket, perceiving that the monarch experienced much compassion and tenderness for his subjects and troops, mounted on top of a wall,² and having adjusted

¹ The Arabic has : “The animals articulated with tongues of eloquence, ‘Amen! Oh, Lord of the beings of the universe!’”

² The Urdū of this passage is both unidiomatic and incorrect. It should have been “*Ek diwār par jo karīb thī charḥ gayā aur apne saṛ ko durust karke,*” &c.

his pipe, commenced chanting the praise of God with surpassingly sweet notes, whilst he delivered this sermon with much eloquence : —

“Praise and thanksgiving are the due of that true Benefactor, who made various kinds of comforts and conveniences for life on the earth, and who, of His Omnipotence, brought animals into being from a state of nonentity,¹ and bestowed on them various forms ; who existed before time and space, and before the earth and heavens ; who was manifested by His sole effulgence,² unsullied by any contingent existence (finding place in His nature) ;³ who created the efficient⁴ spirit a simple light, without compounding of matter and form ; but by the utterance of a simple “Be” brought him forth from behind the veil of inexistence, and made him present on the theatre of life.”

He then said : “Oh King ! Grieve not for the feebleness and powerlessness of this host ; for their Maker, who created them, and provided their sustenance, is ever taking care of them. As parents feel affection and tenderness for their children, so He, too, tenderly regards the state of these. For when

¹ *Literally*,—From the angles (or corners) of inexistence.

² *Literally*,—“He was manifest by the effulgence of His Unity.” Here, again, the Arabic has not been understood, and the words *be ʾilāish*, &c., are inserted without any warrant.

³ *Vide* note 4 of the Preface.

⁴ *Literally*,—“The Effecting Spirit.”—*Vide* note 5 of the Preface.

God created the animals, and made the form and figure of each distinct, He bestowed strength on some, and others He made feeble ; on some He conferred large bodies, and on some small ; but He has placed all on an equality with respect to His gifts and bounties. He furnished each with suitable means of obtaining useful and beneficial things, and suitable weapons for warding off injury. In respect of this gift, all are on a par. None enjoys any superiority over another. When He gave the elephant a bulky body and great strength, He also furnished him with two long tusks, by means of which he keeps himself safe from the malignance of rapacious beasts ; and by means of his trunk he derives benefit. And although He has bestowed a small body on the gnat, He has furnished it, by way of compensation, with a pair of very delicate and active wings, by means of which it flies and saves itself from its enemies. With respect to this gift, whereby they avail themselves of benefits, and are protected from harm ; large and small are all on an equality. In the same way, He has not excluded this crowd that appear, externally, to be without hair and feathers, from this gift. When God created them in this state, He made for them all the apparatus by means of which they may acquire benefits, and keep safe from injury. If your majesty will attentively consider their circumstances, you will perceive that those among them who are small and feeble

of body are active in flying, and fearless; that they preserve themselves from all harm, and suffer no anxiety in acquiring conveniences and enjoyments. All the animals that possess large bodies and great strength, avert injury from themselves by means of strength and courage, as the elephant, the lion, and other animals, whose bodies are large, and who possess great strength. Some, again, preserve themselves from all harm by swift running and flight, as the antelope and the hare, and the wild ass, &c. And some find safety from things to be avoided by means of their wings; as birds. And many there are that save themselves from danger by submerging themselves in rivers and seas; such are aquatic animals. Again, there are many such as conceal themselves in holes, like rats and ants; apropos of which God has spoken in the story of the ant, saying: 'The queen-ant said to all the other ants: Hide in your habitations, lest Solomon and his troops crush you under foot, for they are not aware' (of your presence).¹ Again, there are those whose skins God has made hard, by reason of which they are safe from all harm,

¹ See the Korān; chap. xxvii. (The Ant) verse 18, "The Queen Ant said: 'O ye ants! enter your habitations, lest Solomon and his troops crush you under foot, *whilst they know it not.*'" The reader will perceive the difference between the sense of the words underlined and the translation of the same sentence from the Urdū.

as the tortoise, fishes,¹ and all aquatic animals. And many such there are as hide their heads under their tails, and so escape from all harm, as the hedgehog. Moreover, the modes whereby these animals obtain their sustenance are very numerous. Some perceive with keenness of vision, and with vigorous wing, find their way to the place where they see eatable things; as vultures and eagles. Some seek out their food by scent; such are ants. When God withheld from these animals that are so very small and feeble, senses and instruments wherewith to procure their sustenance, He, of His tender mercy, alleviated their labour and trouble. As other animals endure the labour and trouble of fleeing and hiding (so) these (do not, but), are preserved from such efforts. Since He has created them in such habitation and secret places as none are acquainted with. Some He has created in grass; some He has hidden in grain; some He has placed in the bellies of animals; and numbers in the earth, and in ordure. Moreover, He causes the aliment of each to reach it in its particular place, without the exercise of any one sense (on its part); without movement, and without trouble and exertion. He has bestowed on them the power of suction, by means of which they draw off the moisture, and convert it into

¹ This is very ridiculous! The Arabic has been completely misunderstood. The proper rendering is, "As the tortoise, the crab, and testaceous, sea animals."

food for their bodies ; and by reason of this moisture the strength of their bodies is supported. These are spared such labour and anxiety as other animals experience, when they wander forth for the sake of sustenance, and when they flee from harm. Hence it is that God has not furnished them with feet and hands wherewith to move and provide their necessities, or mouths and teeth to eat with. Nor have they throats wherewith to swallow ; nor stomachs to digest with ; nor intestines for the excrementitious portion of the food to collect in ; nor livers to purify the blood ; nor spleens to absorb the humour of gross melancholy ;¹ nor kidneys and bladders to secrete the urine ; nor veins for the blood to flow in ; nor ganglions in the brain by means of which to keep the senses adjusted. They are free from all protracted illnesses ; stand in need of no kind of physic ; in short, they are preserved from all those troubles in which large and powerful animals are involved. Pure is that God who, of His Omnipotence, provided an unceasing supply of their wants, and preserved them from every trouble and every affliction ! Praise and

¹ According to the Mohammedan physicians (who herein follow the physicians of antiquity), there are four principal moistures or *humours* (*akhlāt*) in the natural body—blood, choler, phlegm, and melancholy, or in the language of the Musalman, *Khūn*, *Safrāi*, *Balgham*, and *Saudāi*. It is on the due proportion and combination of these, they affirm, that the disposition of both body and mind depends. *Khilt* (of which the plural is *akhlāt*) is the term for any one of these humours.

thanksgiving be to Him for having bestowed such blessings.”

When the cricket finished this sermon, the Basilisk said : “ May God continue and increase thy chasteness of speech and eloquence, Thou art extremely eloquent and extremely learned and intelligent ! ” After this he added, “ Can’st thou go thither to dispute with the men ? ” He replied, saying : “ I am ready with my whole service. I will go thither at your majesty’s command, and join the company of my brethren.”

A serpent (now) said to him : “ Do not mention there that you are the emissary of pythons¹ and serpents.” The cricket asked why not ? It replied : “ Because from of old there is immense enmity and antagonism between serpents and men ; so much so that some men even condemn God, saying : “ Why has He created them ? There is no benefit from them ; on the contrary, there is nothing but inconvenience and harm.” The cricket asked : why do they say this ? and the serpent replied : “ Because of the poison which is in their jaws (so they say) ; ‘ No good whatever—nothing save death to the animals comes from them.’ It is in consequence of their ignorance that they give utterance to such folly. They have no knowledge of the real nature and utility of anything ;

¹ So I venture to translate the word *azhdahā*, which the dictionaries render “ Dragon,” but which undoubtedly more commonly signifies a huge serpent of the Boa Constrictor species.

and hence it is that God has inflicted punishment on them, so that now they all stand in need of them (serpents) (and that) to such a degree that kings and nobles keep the poison of these creatures in their rings, so that it may come of use on occasion. If they would carefully consider, and obtain a clear knowledge of the condition and use of these animals, and of the advantage of this poison which is in their mouths, they would not say: ‘Why did God create them? No good comes of them;’ and would not utter foolish objections against God. Although God has made this poison the cause of death to living things, yet He has made their (serpents) flesh the means of averting this poison.”

The cricket said: “Oh, philosopher! set forth some additional advantages.” The serpent said: “When God created the animals that you mentioned in your sermon, and bestowed on each kind instruments and apparatus by means of which they obtain benefits and preserve themselves from injury, he furnished some with warm stomachs, so that the food, after being masticated, is digested thereby, and becomes a part of the body. Now, snakes possess neither a stomach, wherein the food may be digested; nor teeth, by force of which to masticate; but, in lieu thereof, He placed a warm poison in their mouths, by means of which they eat and digest. For, when a snake takes the flesh of an animal into its mouth, and pours this warm

poison on it, the flesh instantly dissolves, and it swallows it. If then God (may He be exalted) had not formed this poison in their mouths, how could they have eaten anything? Food could not have been attained by any means. They would have perished of hunger; and not a snake would be visible in the world."

The cricket said: "Explain this (though): what benefit accrues to animals from these (creatures)? and what is the advantage of their creation on earth?"

It answered, saying: "As there is benefit from the creation of other animals, so advantage results from these, too." "Explain this matter minutely and fully to me," said the cricket. So it proceeded thus:—"When the Most High God created the whole world, He regulated every affair according to His will. Throughout the whole animal creation, He made some for the use of others, and furnished them with efficiencies,¹ as His wisdom saw fit, doing that wherein the world's benefit was apparent to Him. But occasionally, by reason of some of these efficiencies, mischief and harm happen to some;—not that God afflicts them by this harm, although the evil of everything is manifest (to Him) of His (fore) knowledge; but it is not the Creator's plan of action not to create a thing which tends to the benefit and prosperity of the greater part of the world, because a small amount of harm

¹ *Literally*,—Causes, or powers to produce certain effects.

results from it. The explanation of this is as follows : —When the Most High God made all the stars, of all these, He ordained the sun to be the lamp of the world, and made its heat the cause of life. This sun is to the whole world as the heart is to the body. As natural heat springs from the heart, and spreads over the body, and is the source of life, so from the heat of the sun, too, benefit results to the creation. If at any time mischief and harm overtake some by reason of it, it behoves not the Creator on this account to annihilate the sun, and so deprive the greater part of the world of ^{general} ~~unimpaired~~ good and complete benefit. Such is the predicament of Saturn, too, and of Mars, and all the stars, by whose means well-being and prosperity result to the world, even though at certain inauspicious seasons, a few experience harm by excess of heat or cold. In the same way, God (may He be exalted) sends forth the rain-clouds to all quarters of the earth, for the benefit of His creatures ; although occasionally misfortunes befall living things by reason of them, and the habitations of some wretched people are laid waste by excessive inundation. Such, too, is the case with all carnivorous and herbivorous animals, and serpents, scorpions, fishes, crocodiles, and insects. Some of these He has created in filth and corruption, in order that the atmosphere may be kept clear of putrefaction ; lest the exhaling of noxious effluvia should poison the air, and pestilence occur in the world, and all animal

life perish at a stroke. Hence it is that all these reptiles are commonly generated in the shops of butchers and fishmongers, and abide in filth. When they are bred from filth, they convert into aliment whatever (of baneful) effect there is in the filth; the air becomes pure, and the world is kept safe from pestilence. Then, again, these little reptiles serve as food for the large ones, which feed on them. In short, God (may He be exalted) has created nothing in vain. It is those who are not cognizant of these benefits who pass judgment upon God, saying: "Why has He created these? They are of no benefit." Whereas it is nought but sheer ignorance and folly in them to pronounce impertinent judgments on God's acts. They have no knowledge of His skilful handiwork and His wondrous power." I have heard that some foolish men suppose that the favours of God, Most High, do not pass beyond the lunar sphere. Were they to attentively regard and reflect upon the circumstances of all existing things, they would learn that His goodness and loving kindness comprehend all—small and great; since, from the Source of the Bounteous Bestower, benefits flow to all creatures. Each is the recipient of His bounty in proportion to its capacity.

CHAPTER XVII.

DESCRIPTIVE OF THE GATHERING OF THE DEPUTIES OF THE
ANIMALS.

IN the morning, when the deputies of all the animals had arrived from every quarter, and were gathered together, and the monarch presided in the public Court to decide the question at issue, the mace bearers, in obedience to command, proclaimed as follows :—" Let all complainants and seekers of justice who have suffered oppression, come forward and be in attendance ; (for) the king is seated to settle the dispute, and the judges and jurisconsults are present."

On the instant of hearing this, as many animals and men as had congregated there from all quarters, formed themselves into rows and stood before the king, and saluted him, and invoked blessings on him.

When the king observed them attentively, he perceived that there were all kinds of animals present, in vast numbers ! For a moment he remained speechless

with amazement; then he turned to one of the philosophers of the Genii, and said: "Observe¹ thou these wondrous and strange creatures?" He replied, saying: "Sire! I am contemplating them with my mind's eye.² Your Majesty is struck with astonishment at the sight of *them*; I am wondering at the wisdom and omnipotence of the all-wise Maker, who created them and fashioned them so variously; who in all seasons supplies them with nourishment, and preserves them from all trials; nay more, whose intuitive knowledge³ comprehends them all. For, when the Most High God concealed himself from the contemplation of the discerning by veils of light, beyond which not even the shadow of a fancy or thought can reach, He made these His works manifest, to the end that the intelligent might contemplate them; and He brought into view⁴ all that was veiled in His invisible world, that the observant might behold it, and acknowledge His Skill, and Peerlessness, and Omnipotence, and Soleness, and not stand in need of proof and

¹ There is an error here, in Dr. Lees's edition of the text. The word *dekhā* occurs where *dekhātā* is evidently required.

² The Arabic version makes the sage say, with infinitely more sense: "Yea, Sire! I see them with the eyes of my head, and contemplate their Maker with my mind's eye."

³ I take *huzūrī* here in the sense which Mohammedan logicians attach to it. The meaning of the passage is simply: "His Omniscience embraces them all." It is almost needless to remark, that the Arabic has been misunderstood here.

⁴ *Literally*,—"Into the plain of the place of manifestation."

demonstration. Further, these forms, which are perceived in the material world, are the similitudes of those which exist in the world of spirits (save that) the latter are composed of light and are subtile; whereas the former are dark and dense. And, as a picture corresponds in every limb with the animal it represents, so these forms, too, correspond with those which are found in the spiritual world. But these are the movers, and those the moved. Those forms, again, which are lower in the scale (of creation) than these, are devoid of senses, and motion, and speech;¹ while these are perceived by the senses. The forms which exist in the other world² endure; whereas these perish and pass away.

After this, he rose and delivered the following discourse :—

“Praise be to that God who of His Omnipotence brought forth all creatures, and created various forms in the world; and who, having brought into existence all created things (which are beyond the comprehension of any creature’s understanding), displayed the glory of the light of His handiwork to the view of

¹ The whole of this passage is sheer nonsense—the result of the Urdū Translator’s meagre knowledge of Arabic. The Urdū should have been : “*Aur joki inke siwā hain we be hiss o ḥarakat wa khāmosh hain aur ye jo ’ālam-i-ajsām men hain we mahsūsāt hain aur we jo ’ālam-i-arwāḥ men hain we mā’kulāt aur ye pā’edār hain aur we nā pā’edār zawāl pazīr fasād takhmīr.*”

² ‘*Ālam-i-bakā* is the opposite of ‘*ālam-i-fanā*, and means literally, “The enduring world.”

every thoughtful being. Who bounded the earth's surface on six sides,¹ and made time and place for the convenience of His creatures. Who made the heavens of several stages upwards, and stationed angels in each place. Who bestowed different kinds of shapes and forms on the animal creation, and conferred on them, from the rich store of His beneficence, many and various blessings. Who, of His unbounded goodness, granted to those who supplicate Him and cry (to Him) for help, the high honour of proximity² (to Himself). Who bewilders and confounds in the vale of error those who intrude their feeble intellects into the mysteries of His nature. Who, prior to Adam, created the Genii of flaming³ fire, and bestowed wonderful forms and subtile bodies on them, and who brought forth from nothing⁴ all created things, and endued them with distinct characters and stations, fixing the abode of some in the highest heaven, and of some in the nethermost⁵ hell, and of many others in stages intermediate between these two. Who caused every one in this world of darkness to arrive on the high road of guidance by means of the light of His revealed

¹ That is, north, south, east, west, and the directions of the zenith and nadir. The majority of Mohammedans believe the earth to be of the form of a disk.

² This is merely the Mohammedan way of expressing the idea that God is nigh those who call unto Him.

³ Properly, "from *smokeless* fire."

⁴ *Literally*,—from the closet of non-existence.

⁵ *Literally*,—the cellar (or lowest part) of the nethermost hell.

word.¹ Praise and grateful thanks to Him who dignified us with the honour of faith and true religion, and made us to become rulers on the face of the earth; and who bestowed on our king a share of the blessings of knowledge and intelligence.”

When this sage had finished his discourse, the king looked towards the assembly of men who were standing, seventy in number, with different features, and clothed in various kinds of garments, and perceived among them one who was handsome, erect of stature, and well-formed in body; (so) he asked his *wazîr*, “Of what country is he an inhabitant?” He replied, saying:—“He is an inhabitant of ’Irāk, a province of the Persian Empire.” The king said: “Tell him to say something.” So the *wazîr* made him a sign, whereupon he made obeisance, and began the speech of which the following is the substance:—

“Thanks be to God who gave us for habitation cities and towns of which the climate is superior to (that of) all others on the earth, and who honoured us more than most of His creatures.² Praise and glory be to Him who bestowed on us the noble qualities of intelligence, and knowledge, and thought, and wisdom, and discernment; and by whose guidance we discovered rare arts and wonderful sciences. Who conferred on us royalty and the gift of prophecy;

¹ *Risālah* may also be taken to mean messenger or apostle.

² *Literally*,—servants or slaves.

(for) from our nation He brought forth such an array of prophets as Noah, Enoch, Abraham, Moses, Jesus, and Mohammad Muṣṭafà (whom God bless and save); and from our people He produced many glorious kings, such as Farīdūn, Dārā, Ardshīr, Bahrām, Nūshīrwān,¹ and many monarchs of the house of Sāsān, who regulated the affairs of government, and armies, and subjects. We are the most excellent of mankind, and mankind are the choicest of living things; (so that) we are, in short, the choicest of the choice. Praise be to Him who bestowed such perfect gifts on us, and honoured us above all creatures!”

When the man had finished this speech, the king said to all the sages of the Jinn, “What answer have ye to make to this man’s account of his possessing superior virtues, and his glorification in consequence?” They all replied, saying: “He says what is true.” All except the Enterpriser, who never allowed any one’s words to prevail against his.² He turned towards the man and sought to refute all that he had

¹ *Farīdūn*, the son of Jamshīd, was the sixth king of the first or Peshdādyān dynasty of Persia.

Darius Codomanus, and Artaxerxes Longimanus.

Bahrām Gor was the sixth monarch of the Sassanides, or fourth dynasty of Persia.

Nūshīrwān was the twentieth king of the fourth dynasty of Persia. In his reign Mohammad was born A.D. 578.

² The Arabic has, “Who spared no one’s feelings when he spoke,” or “He did not, out of regard to any one’s feelings, say anything different from actual fact.”

said, and to set forth the vileness and sinfulness of mankind, and addressed the sages, saying : “ Oh, ye doctors ! this man has omitted several things from his discourse, and has failed to notice several most excellent kings ! ” The monarch said : “ Do thou then give an account of them. ” (So) he said : “ The *'Irakî* did not say in his speech that we were the cause of the deluge coming on the earth and drowning all the living things on it. Among our people men disagreed¹ greatly, and their understandings were confounded, and all the learned were bewildered,—it was from us that the tyrant Nimrod sprung, who cast Abraham, the Friend of God, into the fire,—from our nation came Nebuchadnezzar, who destroyed the holy temple (of Jerusalem), burnt the Pentateuch, slaughtered the descendants of Solomon, the son of David, and all the Israelites, and drove the tribe of *'Adnān* from the banks of the Euphrates to the deserts and mountains. This (Nebuchadnezzar) was a great worker of violence and shedder of blood ; indeed, blood-shedding was his constant occupation. ”

The king observed : “ How could this man relate these circumstances ? There was no advantage to him in

¹ A misprint in the Arabic (which the translator might have easily detected if he had had his wits about him), has led to this nonsensical Urdū. Instead of the word *insu* in the Arabic, he should have read *alsinu* ; the translation would then have been, “ In our country the tongues differed, and the understandings were confounded, and the learned were perplexed. ”

their recital. On the contrary, they are all a reproach to him.” The Enterpriser answered, saying:—“ It is far from just that, at the time of disputation, one should recount all his excellent qualities, and conceal his defects, not feeling penitence or seeking forgiveness for them.”

After this, the king again looked at the assembly of men, and saw among them a man with a brown¹ complexion, a slender body, a large beard, and a brāhmanical thread round his waist, and dressed in a red garment.² He asked the wazīr who this man was? He said: “He is an inhabitant of the Indian island of Ceylon.” “Tell him to give some account of himself,” said the king; and so he also, in accordance with the king’s command,³ spake as follows:—

“Praise be to Him who assigned us a spacious and excellent land, where the days and nights are always equal, and there is no excess of cold and heat; (where) the climate is temperate, the trees are nice and green, the grasses all medicinal, the mines of precious stones innumerable; (where) the verdure is pot-herbs, the reeds sugar-canes, the pebbles rubies and emeralds;

¹ *Literally*,—wheat-coloured.

² A *dhotī* is a cloth worn round the waist, passing between the legs, and fastened behind.

³ The collocation in the text is highly objectionable. It should have been either “*bādshāh ke hukm ke bamūjīb*, or *bamujīb hukm bādshāh ke*.”

(where) the animals are large and well-conditioned,—as the elephant, which is larger of body than any other animal. Adam's existence,¹ too, dates from thence, as also that of the animals, all which took their origin under the equinoctial line. Many prophets and sages came forth from our cities. God Most High gifted us with strange and wondrous arts, and bestowed on us the sciences of astrology, magic, and divination; and made the people of our land superior to all others in every art and every good quality."

The enterpriser observed: "If you had admitted this, too, into your speech, viz., 'Yet we burnt bodies² and worshipped idols; and many bastards were begotten (among us), so that we were all rendered vile and contemptible,' it would have been consonant with justice."

After this the king perceived a tall man wearing a yellow outer garment,³ with a written scroll in his hands, at which he was looking, swinging himself to

¹ *i. e.*, his existence in this world, after his expulsion from Paradise. The Musalmān believe that Adam fell on the island of Ceylon, and Eve near Mecca; and that after a separation of two hundred years Adam was conducted by the angel Gabriel to a mountain near Mecca, where he found and knew his wife; and that he afterwards retired with her to Ceylon.

² This is quite wide of the sense of the Arabic, which has, "That God afflicted them with the practice of burning bodies, &c., and of blackening (or staining) their faces,"—in allusion to the custom among Hindus.

³ The *chādar* (vulg. *chaddar*) is a plain wrapper or mantle that reaches from the head to the ankles. The term is also applied to a bed-sheet.

and from the while. So he asked his *wazîr*, "Who is that man?" He replied, saying: "He is a Hebrew of the tribe of Israel, an inhabitant of Syria." The king requested that the man be asked to say something; so the *wazîr* made him a sign, and he, in accordance with the king's command, delivered a long discourse, the gist of which is as follows:—

"Glory be to that Creator who of all the human race conferred the highest degree of excellence on the children of Israel, and who imparted the gift of prophecy to one of their race,—Moses, the converser with God. Praise and thanks to Him who made us the followers of such a prophet, and bestowed various kinds of good things for our use."

The enterpriser said: "Why do you not add, 'God, in His wrath, transformed us into monkeys and swine,¹ and smote us with vileness and wretchedness,² by reason of our idolatry?'"

Hereupon, the king again looked towards the assembly of the men, and perceived a man clothed in a woollen garment, with a belt round his waist, and a censer in his hands, wherein he was burning incense and raising smoke, while he was intoning something with a loud voice. So, he said to his *wazîr*: "Who is that man?" He replied, saying: "That is a Syrian,

¹ *Richk* is an error; the word should be *sū'ar*, to agree with the Arabic version, and with the account in the Korān. Chap. v. (The Table) verse 65.

² See the Korān, chap. ii. (The Cow) verse 58.

a follower of the Holy Jesus." . . . "Tell him to say something," said the king. And the Syrian, in accordance with the king's command, delivered a discourse, of which the substance is as follows :—

"Glory be to that Creator, who, without a father, brought forth the Lord Jesus from (the Virgin) Mary's womb, and conferred on Him the miraculous gift of prophecy; and by His means purged the Israelites of sin; who made us His followers; who raised up many learned and devout men among our body; who infused mercy, and tenderness, and devotedness to religion in our hearts. Thanks be to Him who bestowed such excellent gifts on us. And besides these, we possess other eminent qualities which I have not mentioned."

The enterpriser said: "True, but you have forgotten this, viz.: 'We did not pay due observance to His worship; but turned unbelievers, and worshipped the cross, and offered swine in sacrifice, and then ate the flesh thereof; and practised deceit on, and uttered falsehood regarding God.'"

Upon this, the king saw a man standing, with a slender body, a brown¹ complexion; a strip of cloth² fastened round his loins, and an outer garment covering his body. So, he asked who he was. The *wazîr*

¹ *Gandum*, or wheat-coloured, has been mentioned before, and should not have occurred again. The Arabic has, "A deep brown."

² A *takband* is a strip of cloth, which is wrapped round the loins and fastened behind. It differs from a *dhoti*, in not being passed between the legs, and fastened behind.

replied, saying: "That is a man of the tribe of Koraish; he is an inhabitant of Mecca." The king said: "Tell him, too, to relate something concerning himself." Hereupon, according to command, He spake as follows:—

“Thanks be to God, who sent the prophet and apostle,¹ Mohammad Muṣṭafà (whom God bless and save) on our account, and placed us within the pale of his religion; and enjoined the reading of the Korān, and the five daily prayers, and the fast of Ramazān, and the pilgrimage, and the giving of alms. Who conferred on us many eminent gifts and blessings, such as the night of *el kadr*,² and congregational prayers, and sciences pertaining to religion; and who promised us admission into Paradise. Glory be to Him who bestowed such blessings on us. And besides these, we possess many other superior advantages, the account of which would extend to too great a length.

The enterpriser (here) observed: "Say also that 'After our prophet's death, we forsook the true faith,

¹ *Nabî-i-Mursal*; literally,—The prophet who was sent. The word *mursal*, however, distinguishes such from an ordinary *nabî*, and implies a prophet who is also an apostle, and has received a revealed law.

² *Lailat el Kadr*, or The Night of Power, or of the Divine Decrees. On this night, the Korān is said to have been sent down to Mohammad. The Korān declares it to be "better than a thousand months." The angels are believed to descend on this night, and to be occupied in conveying blessings to the faithful from the commencement of it until daybreak. Moreover, the gates of heaven being then open, prayer is held to be certain of success. It is generally believed to be the night preceding the 27th day of the month of Ramazān.

turned hypocrites, and slew the Imāms¹ through love of worldly pleasures.”

Again, the king looked towards the assembly of men and noticed a man of fair² complexion, with an astrolabe, and (other) instruments of observation in his hands; and he asked who he was. The *wazīr* said: “That is an inhabitant of Greece, a country of the Greek empire.” “Tell him, too, to relate something of his circumstances,” said the king. So, he also, according to order, spake as follows:—

“Praise be to Him who specially distinguished us above most other creatures; who caused our land to produce various kinds of fruits, and the comforts and conveniences of life: who, of his goodness and loving-kindness gifted us with wonderful sciences and rare arts—*e. g.* to perceive the use and advantage of everything;³ to make instruments of observation, and ascertain the affairs of the heavens;—(the sciences) of astronomy, geometry, astrology, geomancy, medicine, logic, philosophy, and many others besides.”

The enterpriser said: “You boast most unreasonably of these sciences; for you did not discover them

¹ *Imām* originally signifies any *exemplar*, or *object of imitation*, to a *people*, such as a head, chief, or leader. Of the Imāms after Mohammad, Alī, the son-in-law of Mohammad was the first, and the twelfth and last, the Imām Mahdī, is yet to appear.

² The Arabic has, “Of ruddy complexion.”

³ To agree with the Arabic, this should be: “A knowledge of the uses of animals and plants.” The Urdū translator had a faculty for turning good sense into nonsense.

by your own penetration, but obtained them from the scientific men among the Jews of Ptolemy's times; and some sciences you took from Egyptian sages in the days of Psammetichus, and then introduced them into your own land, and now you claim to have discovered them.¹ The king asked the Greek philosopher: "Can it be as this (Jinn) says?"² He replied, saying: "It is true: we obtained most of the sciences from preceding philosophers, as others now receive them from us. Such is the way³ of the world, —for one people to derive benefit from another. Thus it is that Persian sages obtained their astrology and the science of observation (of the heavenly bodies) from the sages of India. Similarly, the Israelites got their knowledge of magic and talismans from Solomon,⁴ the son of David!"

And now the king perceived a man in the last row with a strongly-knit frame and a large beard, who was attentively watching the sun. So he asked: "Who is that?" The wazîr replied, "That is an inhabitant of Khurāsān." "Tell him, too, to relate something of his case," said the king. And so he also, in accordance with (this) command spoke, saying:—

¹ *Literally*,—"And now you ascribe them to yourselves."

² *Literally*,—"What does this (jinn) say? *i. e.* Can what he declares be the fact?"

³ *Kārkhāna* is commonly used in this sense. Yet this meaning is not given in the dictionaries.

⁴ "Who," the Arabic adds, "got them from the nations whom he conquered?"

“Glory be to God, who conferred various blessings and honours on us ; who made our land more populous than any other, and by the mouths of His prophets had our praises inserted in the word of God ; for example, (see) how many texts of the Korān give indication of our excellence and superiority ! To be brief—thanks be to Him who gave us stronger faith than (He gave) to any other people ; for some of us read the Pentateuch and the Gospel, and although we do not understand their import, yet we believe the prophetic office of Moses and Jesus to be based on truth : some again read the Korān ; and, even though they do not understand its signification, yet they accept the religion of the last¹ of the prophets with their whole heart. We put on mourning apparel in sorrow for the Imām Husain, and took revenge on the Marvānites for his blood ; and we hope that, through His goodness, the last² of the Imāms will appear in our land.”

The king here turned to the sages and said : “What have ye to say to this man’s account of the glory and exaltation of his race ?” One of them replied, saying : “Were they not so licentious³ and so cruel, and did they not worship the sun and the moon, then, of a

¹ *Literally*,—“The prophet to the end of time.”

² See Note 1, p. 133.

³ The words *fāsiḳ* and *fājir* are synonymous, and signify—not so much the being guilty of any particular sin as—the being prone to sin generally, or exercising no restraint over the carnal appetites.

truth, all these matters would have been cause for glorying."

When all the men had finished the recital of their respective excellence and greatness, the mace-bearer proclaimed thus: "Sirs! it is now evening; depart, (therefore) and be present again in the morning."

CHAPTER XVIII.

CONTAINING AN ACCOUNT OF THE LION.

ON the third day, when all the animals and men stood arranged in rows opposite the king, he observed them all attentively, and perceived the jackal in front. "Who art thou?" he asked. He replied saying: "I am the deputy of the animals." "Who has sent thee?" said the king. "The monarch of the beasts of prey, *Abu-l-hariṣ*, has sent me," he replied. "In what country does he dwell?" asked the king, "and who are his subjects?" He said: "He dwells in forests and wilds, and all wild animals and quadrupeds are his subjects." "Who are his auxiliaries?" asked the king. He answered: "Leopards, hogdeer, antelopes, hares, foxes, wolves, are all his allies." "Describe his appearance and character," said the king. The jackal said: "He is of larger build than any other beast of prey;¹ possesses greater strength; is superior to all in awfulness and majesty. His chest

¹ *Haiwānon* is a mistake. The word should be *darindon*, beasts of prey; to agree with the Arabic version, and accord with fact.

is broad, his waist small, his head large, his jaws strong, his teeth and claws hard, his voice loud, his face terrifying; by reason of the dread (he inspires), no human being or animal can confront him. He is thoroughly competent for every undertaking, not standing in need of allies in any business. So liberal is he that, having hunted down his prey, he distributes it among all the animals (of prey), himself eating but as much as he needs. When he sees a light from afar, he approaches, and stands near it,¹ and then his anger subsides. He molests no woman or child. He is attracted by, and is fond of, (listening to) music. He fears nothing except ants, which prevail against him and his whelps, as gnats prevail against elephants and oxen, and as flies prevail against mankind." The king asked how he treated his subjects? "He treats them with much kindness and consideration," said he; "but I will relate the circumstances of this fully hereafter."

¹ This is the very opposite of the account in the original. "He goes towards it, and stands at a distance from it," is the account therein.

CHAPTER XIX.

DESCRIPTIVE OF THE BASILISK AND THE DRAGON.

HEREUPON, as the king was looking about him, a sound suddenly reached his ear. He turned his attention to it, and perceived the cricket shaking his wings, and chirping with exceedingly soft notes! So he asked, "Who art thou?" He replied, saying: "I am the deputy of all the reptiles, and their king has sent me." "Who is he?" asked the king, "and where does he dwell?" He replied: "His name is Basilisk; he dwells on the summits of lofty mountains contiguous to the sphere of intense cold,¹ where there are no clouds, and no rain or vegetation, and where animals are destroyed by the severity of the cold." "Who are his auxiliaries and subjects?" asked the

¹ The *kura-i-zamharīr* is said to be the highest portion of the *kura-i-hawā*. These *kuras* or spheres are four in number. 1. The *kura-i-khāk* or the earth; 2. The *kura-i-āb* or circumambient ocean; 3. The *kura-i-hawā* or circumambient atmosphere; 4. The *kura-i-ātish* or circumambient ether. Beyond this is the first of the seven heavens, or the lunar sphere, as it is sometimes called.

king. He replied: "All serpents, scorpions, &c., are his allies and subjects, and they inhabit every place on the earth's surface." The king said: "Why has he separated himself from his troops and taken up his abode at so lofty an elevation?" He answered, saying: "Because his mouth contains a poison, the heat of which causes his body to burn, and he finds ease in the intense cold of that region."¹ "Describe his appearance and character," said the king. He replied: "His appearance and character are precisely those of the dragon." The king asked, "Who was (so well) acquainted with the nature and qualities of the dragon as to (be able to) describe them?" And the cricket said: "The frog, the representative of the aquatic animals, is present before your majesty; inquire of him."

The king looked towards him, and perceived him squatted² on an eminence by the side of a river, and engaged in celebrating the praise and unity of God. "Who art thou?" said the king. He replied: "I am the deputy of the king of the aquatic animals." "Mention his name and location," &c., said the king. He said: "His name is dragon; he dwells in the sea,

¹ *Literally*,—"There, from the coldness of the sphere of intense cold, he lives at ease."

² *Literally*,—"Standing." The Urdū, as usual, is at fault." The Arabic has, "The frog was mounted on a piece of timber that was lying on the bank of a river that was near."

and his subjects are all the aquatic animals, (such as) tortoises, fishes, frogs, crocodiles," &c. The king asked him to describe his shape and appearance; and so the frog said: "He is larger of frame than any other aquatic animal; has a wonderful face, a formidable figure, and a long body. All the animals of the ocean stand in dread of him. His head is large, his eyes bright, his mouth capacious, his teeth numerous; he swallows as many animals as he can catch,—a countless number; and when he suffers from indigestion through excessive eating, he bends himself in the form of a bow, and, supporting himself on his head and tail, raises the middle portion of his body out of the water into the air, and so the food in his belly becomes dissolved by the sun's heat. Often, however, he becomes insensible in this state; and then the clouds, which rise from the sea, carry him up, and cast him on dry land; when he dies, and becomes food for beasts of prey. Sometimes, too, he is carried by the clouds and dropped on the confines¹ of (the territory of) Gog and Magog, and serves them as food for some days.

¹ This might refer to the rampart, which is said to have been constructed by Alexander the Great. Yājūj and Mājūj are the names given by the Arabs to the Scythians of the furthest east, particularly those on the north of the Chinese. Some Mohammedans, however, apply these names to all the nations inhabiting the north of Asia, and of Europe. Both words are generally supposed to be derived from the Arabic *ajja* = "he walked quickly."

“To be brief, all the different kinds of aquatic animals fear and fly from him ; while he fears none, except a small animal about the size of a gnat ; this he dreads immensely, because, when it stings him, its venom gradually takes effect on his whole body, so that, at last he dies, and (then) all the aquatic animals collect together, and feed on his flesh for a considerable time. As he eats other smaller animals, so they combine and eat him. Such is the predicament of birds of prey, too ; and of other birds. Sparrows, &c., eat gnats and ants ; and sparrow-hawks and falcons prey on them (in turn). Again, the larger hawks and eagles prey on the sparrow-hawks and falcons ; and, at last, when these die, all the diminutive reptiles and worms feed on them. Such is the predicament of mankind, too ; for they eat the flesh of antelopes, hog-deer, goats, sheep, and birds ; and when they die, small worms feed on their bodies in the grave. Such is the case with every living thing in the world. At one time the larger animals prey on the smaller ; and at another the smaller prey on the larger. Hence, sages have remarked that ‘the death of one is the advantage of another ;’ and *à propos* of this God (may He be exalted) declares : ‘And we make those days (of success and reverse) to come round by turns to men ;’¹ but none save the learned know this.’ ”

After this he said : “I have heard that all men

¹ See the Korān ; chap. iii. (Imrān) verse 134.

imagine that they are the lords, and that all the animals are their slaves. Why do they not perceive from what I have related of the (altering) circumstances of animals, that all living things are on a par? There is no difference whatever between them. At one time they prey on others, and at another they themselves serve as food for others. I cannot conceive why they exalt themselves above the animals, when their case is precisely that of ours; for good and evil come to light after death; they will all mingle with the dust, and ultimately return to God.”¹

Then he said to the king: “I am astonished beyond measure at the lying and deceit of these men in putting forward this claim (to wit), that they are the lords, and all the animals the slaves! They must be very ignorant to make an assertion so opposed to reason! I am perplexed as to how they can maintain it to be right that all the carnivorous and herbivorous animals and birds of prey, and dragons, and crocodiles, and serpents, and scorpions, are their slaves. Do they not know that if the beasts of prey were to issue forth from the wilds, and the birds of prey from

¹ This is sheer nonsense. The Arabic, correctly rendered, would be *hālānki unkā ānjām-i-kār hamāre anjām-i-kār ke mānind hai aur yih bhī mashhūr hai ki 'āmāl khātīm par mauḥūf hain aur ye sab miṭṭī se paidā hue hain aur phir miṭṭī men mil jāwenge*. “Notwithstanding the fact, that their end will be the same as ours. And it is well-known, too, that actions will be judged by their results. Moreover, these are all formed of dust, and to dust will they return.”

the mountains, and the crocodiles from the rivers, and to attack them, not a human being would remain; and that having once entered their territory,¹ they would destroy them all, (so that) not a man would be left alive? They do not regard as a blessing, and are not grateful for, God's having placed all these animals at a distance from their habitations; excepting these wretched animals who are captives among them, and whom they subject to unceasing torment. And hence it is that they have presumed, without proof or evidence, to set up so unreasonable a claim!"¹

At this point the king looked before him, and saw the parrot sitting on the bough of a tree, and listening to all that was being said. So he asked him: "Who art thou?" He replied, saying: "I am the representative of the birds of prey, whose monarch, the 'Ankā, has sent me (hither)." The king asked, "Where dwels he?" And the parrot replied, saying: "He dwells on the summits of lofty mountains,

¹ As usual, the Arabic has been misunderstood, and nonsense and tautology have been the result. The idea intended to be expressed is, that "if these wild beasts, &c., came and dwelt among men, they (men) would not enjoy life much," &c. The Urdū should have been—*aur agar ye unki bastiyon aur gharon men unke sāth mile jule rahte to unke liye inki mā'iyat men kyā lutf-i-zindagī hotā? Khudā kī nī'amaton ko khayāl nahin karte kī inko unse alag rakha aur unki bastiyon se dūr kar diyā tākī unse inki izā dūr rakhe aur yih bechāra gharīb jānwār be tāqat wa be hamla'be hīla wa be tadbīr jo unke panje men giriftār ho-gaye hain aur jinko we rāt din bure bure dukh dete hain isī bāt ne ādmīyon ko dhoke men dāl diyā hai aur ākhīr ko unhen is kaul-i-bilā dalāl wa nā haqq par barangekhā kiyā.*

in a certain ocean-isle,¹ where no human being or ship even can go.” “Describe that island,” said the king. He said: “Its soil is fertile; its climate temperate; its springs sweet to the taste; (it contains) various kinds of fruit-trees, and innumerable animals of different descriptions.” “Describe the form and appearance of the 'Anká,” said the king. He replied: “His frame is larger than that of any other bird; he is stronger on wing; his claws and beak are sharp; his wings very broad; when he spreads² them out in the air they look like the sails of a ship; his tail is long; when he flies the mountains shake through the violence of his motion; and he carries off elephants,³ rhinoceroses, and other large animals from the earth.” “Describe his character,” said the king. He made answer, saying: “His character is very good; but I will describe it some future occasion.”

And now the king looked towards the assembly of men, seventy in number, with very different features, and various garments, who were standing there; and

¹ *Jaziron* is a mistake, the fact of its being found in all the copies of the text that I have seen notwithstanding. The word should be in the singular, as we see a few lines further on, where the king says, “*us jazīre ka ahwāl bayān kar.*” In the Arabic, too, the word is used in the singular. Ibn 'el Wardi mentions among the islands of the sea of China, *the island of the Rukhkh* (or 'Ankā). See chap. xx. note 22, Lane's Translation of the Thousand and One Nights.

² The word *ḥarakat* is quite out of place here; *phailā detā hai* would be more in accordance with the Arabic.

³ See page 96, note 1.

said to them, "Reflect well on the answer you have to make to all that the animals have related." Then he asked them: "Who is your king?" They replied: "We have many kings, each of whom dwells in his own realm along with his armies and subjects." "What is the reason," asked the king, "that the animals, notwithstanding their vast numbers, have but one king; and that you, despite your fewness, have many kings?" To this the Persian, on the part of the men, made answer, saying: "Men have many wants, and their circumstances are very various, and hence they require many kings. Such is not the predicament of the animals. Among them he who is largest of body becomes their king; whereas, among men, the reverse of this is frequently the case, since their kings are generally small and lean; for the sole motive¹ in having kings is, that they should dispense justice, and promote the welfare of their subjects, reviewing the circumstances of each individual with (the eye of) compassion and favour. Again, there are many classes of state-servants among men.² Some are armed soldiers, who repel such as are the king's enemies, and prevent thieves, knaves, pilferers, and

¹ This may also be translated thus: "The sole motive (on the part of the Deity) in appointing kings."

² The sense of the original is: "for the subjects and troops, and servants of kings among men, comprehend many classes." This 'Ikrām 'Ali has rendered "*aur insānon men bādshāhī naukaron ke firke bhī bahūt hote hain!*"

pick-pockets from working evil in the realm.¹ Some, again, are ministers and secretaries, by whose agency order and rule are preserved in the kingdom, and revenue is collected for the maintenance of the army; some cultivate the soil, and produce corn; some are judges and expounders of the law, who promulgate the ordinances of religion and law among men; for religion, too, is indispensable to kings, in order that their subjects may not wander from the path of rectitude. And many are merchants and artisans who transact the business of commerce in all countries. Some, again, are set apart for private service, as slaves and attendants.

Similarly, there are many other classes that are very necessary for kings, and without whom business would come to a stand-still. Hence it is that men need so many rulers; that they may occupy themselves in regulating the affairs (each among his own people) of every land; so that disorder may not arise. Now, it is quite impracticable for one monarch to govern all mankind; since all the seven climes comprise many countries, in each of which are thousands of populous cities, containing many hundreds of thousands of human beings, and each city having a distinct language and religion. It is not possible (therefore) for one man to regulate and manage the affairs of all countries. And so, God (may He be exalted)

¹ *Literally*,—In the cities.

has appointed many kings for them. And all these kings are styled God's vicegerents on earth, since God has constituted them possessors of dominion and rulers of His servants, to the end that they should occupy themselves in improving their dominions and protecting His creatures to the utmost of their power,¹ regarding the case of every single individual with compassion and kindness; and that they should issue just edicts among men, and restrain (His) creatures from such things as God has forbidden. In reality, however, the Guardian of all is He who creates each, and provides his sustenance."

¹ *Literally*,—"As it behoves them to do."

CHAPTER XX.

CONTAINING AN ACCOUNT OF THE KING OF THE BEES.

As soon as the man had ceased speaking, the king turned his attention towards the animals ; when a low, murmuring sound suddenly reached his ear. So he looked, and perceived the chief of the bees, *Y'asub*,¹ flying in front of him, and humming the praises of God. "Who art thou?" said the king. "I am the king of all the winged insects," he replied. "How is it that thou hast attended in person?" said the king. "Why hast thou not sent an envoy or deputy from among thy subjects and troops, as the other animals have done?" He replied, saying: "I felt compassion and tenderness for them, lest trouble should befall any of them." "No other animal possesses this quality," said the king; "how is it that thou hast it?" He made answer, saying: "God, of his goodness and loving-kindness, bestowed this quality on me; and He has endowed me with many other eminent gifts

¹ This does not agree with the account at the close of chap. xiii. where it is stated that *a chief* was sent; and that, not *the king* himself came.

besides.” “Describe some of these eminent gifts,” said the king, “that I may comprehend them.” He replied, saying: “God has conferred on me and my forefathers many blessings, in which no other animals have been permitted to participate. For instance, He has bestowed on us royalty and prophecy; and has caused them to be handed down as an inheritance from our forefathers, from generation to generation. These two blessings He has not bestowed on any other animals. In addition to this, He has imparted to us a knowledge of geometry and many arts, whereby we construct our habitations with the greatest skill and elegance. And He has given us the free use¹ of the fruits and flowers of the whole world,—we sip² their sweets without let or hindrance. And He converts our slime into honey, wherein the whole human race find a remedy for their distempers. Many verses of the Korān speak to our possessing this dignity. Again, our structure and our ways afford evidence to the thoughtless³ of the skilful handiwork and the omnipotence of the Most High God, since our make is surpassingly elegant, and our form extremely wonderful; for God (may He be exalted) has constituted us of three articulated parts,—the middle part He has

¹ *Literally*,—“He has made lawful for us.”

² *Literally*,—“We eat.”

³ *Ghāfilon* is a mistake. The sense requires *’ākilon*, which the Arabic has.

formed a perfect cube;¹ the inferior, elongated;² and the head round; and He has given us six³ exquisitely formed legs, proportionate in size, like the sides of a hexagon, by means of which we settle and rise, and construct our combs so skilfully, that the air cannot possibly enter them, and so occasion inconvenience to us and our young. Moreover, by means of these legs we gather the fruits, and leaves, and blossoms of trees, and store them in our combs.⁴ He has furnished us with two pairs of wings on our backs, by means of which we fly; and a venomous sting, wherewith we

¹ *Murabb'ā* is a mistake. The word should have been *muk'ā'ab*. The Arabic phrase is, "*Murabb'aan muk'ā'aban*," which I take to mean "A cube with square faces," or a perfect cube.

² The Arabic has not been understood here. There we find: "The lower portion is conical and interlaced (*mudammaf*.)"

³ The word *chār* should be *chha*. If the Maulavi had never studied the structure of a bee, he might have known from the comparison with the sides of a hexagon, that the legs are six in number. The Arabic has: "Four legs and two hands."

⁴ This is sheer nonsense! The reader will see from the following translation how far the sense of the Arabic has been departed from. Beginning with the description of the bee's structure, the Urdū should have run thus: — "*Bayān iskā yih hai, ki allāh ta'ālā ne mere badan men tīn joṛ maḥdūd mutashakal banāye hain' bīch ka to ba shakl-i-muk'a'ā'b hai' ki jiskī chhakon sataken murabbā' hain' aur picḥhlā ba shakl-i-maklūrūf jiskā ba'z ba'z men mundarij hai' aur sar gol chapṭā' mere bīch ke ḥiṣṣe men chār pānw aur do hāth banāye hain' ki jinkī maḥādīr miṣl azlā' shakl-i-musaddas badā, ira kī āpas men mutanāsib hain tāki main in hāth pānw se uṭhne baiṭhne utarne charhne par madad lūn' aur main apne gharon kī bunyād musaddasāt-i-ham pahlū kī shakl par daltī hūn' tāki unmen hawā na ghūsne pāwe' ki jisse mere bachchon ko ṣarar pahunche aur mere sharāb' kī jo merī khurāk o zakhīra hai' bigar jāwe' aur main inkīn chār pānw do hāth ke ṣarī'e se daraḥton ke patton aur kaliyon aur phūlon men se rutūbāt-i-duhniyah jama' kartī hūn' ki jisse mere ghar bante hain.*"

defend ourselves from injuries from enemies. And He has given us a thin neck, so that we turn our heads to right or left with the greatest ease; and has placed two bright eyes,¹ one on each side of it (the head), by the light of which we perceive every object; and has furnished us with a mouth, whereby we perceive the sweetness of food; and a pair of lips, by means of which we gather eatables. Moreover, He has provided our stomachs with digestive powers, such that they convert the juices (which we gather) into honey; (as He has furnished the udders of quadrupeds with organs, whereby the blood is converted into milk); and this honey alone serves as food for us and our young. To be brief, all these blessings has God (may He be exalted) bestowed on us,—how can we thank Him sufficiently? Hence it is that I have been moved with compassion and tenderness for my subjects, and have not deputed any of them here, but have regarded it as right to take upon myself the trouble (of coming.)”

When Yā'sūb had finished his oration, the king exclaimed: “Well done! a hundred times well done!

¹ Translating from the Arabic, we find: “He made two bright eyes at the sides of the head, like two polished mirrors; and made these two eyes the instruments for us to distinguish visible objects, such as colours and forms, in daylight and in the dark. . . . and He gave us an open mouth, possessing the sense of taste, whereby we distinguish pure food in the midst of many eatables and drinkables. Moreover, He has given us two sharp lips, by means of which we gather subtile juices from the fruits and blossoms of trees, and the leaves of plants.”

Thou art extremely eloquent ! It is indeed true that God (may He be exalted) has not bestowed such gracious gifts on any other animal." Then he asked him : "Where do thy subjects and troops dwell ?" He replied, saying : "On hills, and mountains, and trees, and wherever they find convenience. Some, moreover, fly to the habitations of men, and take up their abode in their dwellings." "And how do they escape their clutches ?" said the king. He answered, saying : "They generally hide themselves, and so keep safe from them ; but sometimes, when they get them into their power, they molest them, nay, they not unfrequently destroy their structures, and kill their young, and take out the honey, and eat it themselves." "And how do you endure this oppression on their part ?" said the king. He replied : "We submit to it all patiently. Occasionally, however, our patience becomes exhausted, and we quit their habitations ; and then they have recourse to¹ many artifices to win us back,² sending presents of *'itr* and perfumes, &c., after us ; and beating drums and tambours. In short, they offer us various kinds of choice gifts, and thus satisfy us ; for no rancour or evil exists in our nature. We, too, become reconciled to them, and return to their abodes. And yet, they are not satisfied with us ; but prefer a claim against us, without proof or evidence, saying : "That they are our lords, and we their slaves."

¹ *Literally*,—"They bring forward, or they show."

² *Literally*,—"To make peace with us."

CHAPTER XXI.

SETTING FORTH THE LOYALTY OF THE GENII TO THEIR KING,
AND TO THEIR CHIEFS.

AND now *Y'āsūb* said to the king: "Explain how the Genii obey their sovereign and their chiefs." The king said: "They all show the most admirable obedience to those in authority over them, and carry out every command that the king issues." "Describe the matter minutely," said *Y'āsūb*. So the king pursued thus:—"The race of the Genii, like that of men, comprises both good and bad, believers¹ and unbelievers. The good among them are loyal to a degree to which even men cannot attain, since the obedience of the Genii is like that of the stars; for among these the sun holds the position of king, and the stars the position of subjects and troops. For instance, Mars is the commander-in-chief; Jupiter, the judge; Saturn, the treasurer; Mercury, the prime minister; Venus, the concubine; the moon, the heir-apparent; and the other stars are as armies and subjects, since all are the followers of the sun—move

¹ That is: "Muslims."

in obedience to his movements alone—become stationary when he is stationary; and never pass beyond the prescribed limits of their course.” *Y’āsūb* inquired whence the stars had acquired such exemplary obedience and regularity; and the king made answer, saying: “They have obtained this as a gift from the angels, who constitute the armies of the Most High God, and serve Him with faithful service.” “And after what fashion do the angels show obedience?” asked *Y’āsūb*. “As the five senses serve the reason,” answered the king, “they stand in no need of correction and discipline.” “Explain this more minutely,” said *Y’āsūb*. So the king pursued, saying: “In the perception of external objects for the benefit of the reason, the five senses need no commands or prohibitions. Whenever the reason desires to possess knowledge of an external object, they distinguish it from other objects, and, without hesitation or tardiness, convey knowledge of it to the reason. In the same way, the angels ever show devoted obedience to God, and instantly execute any command they receive.”

“Again, although the depraved and unbelieving among the Genii do not obey their sovereign’s commands in the way that they ought to do, yet, even they are better than depraved men; for some of the Genii, notwithstanding their unbelief and evil ways, failed not in obedience to Solomon, despite his causing much affliction and misery to befall them, through the

power of his magic, but remained firm in their allegiance to him."

"Moreover, if at any time a man repeats prayers in a waste, or forest, through fear of Genii, they do not molest him as long as he tarries there. And if it chance that a woman or man becomes possessed, and a magician¹ commands the attendance there of the chiefs of the Genii, in order to effect his deliverance, they immediately take to flight."²

"Further, the excellence of their obedience is proved by the fact, that on a certain occasion the last of the prophets (may God bless and save him and his family) was reading the Korān in some place, and some Genii happening to pass that way heard him,³ and one and all instantly became believers, and returning to their tribe, called on them to embrace *el islām*, and enriched them with the blessing of faith. Thus, certain texts of the Korān declare, in reference to this case."

"Now men are the very opposite of these. Their natures are deeply imbued with polytheism and hypo-

¹ *Literally*,—"A great operator." But the term is commonly applied in India to one who by means of his spells, operates effectually upon Genii. —See Lane's *Modern Egyptians*, chap. xii.

² This is a stupidly constructed sentence. First, we have "*A Jinn*" obtaining power over a man or woman; then "*they*" take to flight on being summoned to appear. As the sentence stands, "*they*" must refer to *the chiefs*. So, their "admirable obedience" consists in their taking to flight when they are commanded to be in attendance! It is almost needless to say that the Arabic has been completely misunderstood.

³ See the Korān, chap. lxxii. and chap. xlv. verses 28 and 29.

crisy. They are a mass of unmingled pride and arrogance. They commonly swerve from the path of true guidance for the sake of any benefit to be obtained thereby, and turn polytheists and apostates. They are ever engaged in strife and contention on the earth. Moreover, they do not even obey their prophets; but flatly deny (their divine mission) notwithstanding the miracles¹ (they perform). And if they ever proffer a show of obedience, even then their hearts are not free from polytheism and hypocrisy. By reason of their excessive blindness of heart and depravity they pay no regard to anything that is said to them. And yet they maintain that they are lords and that all others are their slaves!”

When the men saw the king holding a (long)² conversation with the chief of the bees, they began to say: “It is very strange that the chief of the insects stands higher in the king’s estimation than any other animal does!” So a sage of the Genii observed: “Do not wonder at this; for although Yā’sūb, the chief of the bees, is small of body, and feeble, yet he possesses great wisdom and knowledge; and he is the chief and the orator of all the insect tribes, and the instructor of all the animals in the laws of government.

¹ *Mu’jaza* and *karāmat*, both signify “a miracle;” but the former is properly applied to a miracle performed by a *prophet* or *apostle*; and the latter to one performed by a *wali* or *saint*.

² The word “long” occurs in the Arabic version, and the sense demands its insertion.

Moreover, it is the custom for kings to converse with their own order—those who have a share in dominion and government—even though they be of different shapes and forms. Do not suppose that the king, from any motive whatever, is treating him with partiality.”

To be brief,¹ the king looked towards the men, and said: “You have heard all the complaints which the animals have brought forward of your oppression? They have also replied to the claim which you have preferred against them. Now, if you have anything further to say, speak.” A pleader, on the part of the men, a Greek, said: “We possess many laudable and eminent qualities which prove the justness of our claim. “Mention them,” said the king. He replied: “We are acquainted with many sciences and arts; and are superior to all the animals in wisdom, and in devising and regulating affairs. We accomplish the affairs both of this world and the world to come. Hence it is evident that we are the lords and the animals our slaves.”

The king (here) said to the animals: “What answer do ye make to what this man has stated, as to their possessing superior gifts?” On hearing this the animals hung down their heads,—not one of them

¹ The words “*Al Kissa*” are quite out of place here. The words *ba'd iske* would have been much better. The Arabic has, “When the sage of the Genii had ceased speaking.”

replied. But, after a moment, the representative of the bees spake, saying: "This man imagines that they (men) are acquainted with numerous sciences and arts, by reason of which they are the masters and the animals are their slaves. If men would duly consider they would perceive how we regulate and manage our affairs. We are superior to them in wisdom and reflection. Such skill do we possess in the science of geometry, that without rule and compass we construct various kinds of circular, triangular, and square figures, and form different kinds of angles in our combs.¹ From us it was that men, too, acquired the laws and art of government; for it is the custom among us to appoint porters and guards so that no one may come into the presence of our king without permission. We extract honey from the leaves¹ of trees and store it up; and repose in our cells and feed on it, we and our young ones, and whatever leavings remain, these men take out and apply to their use. No one taught us these arts. They came to us by inspiration from the

¹ This is very different from what we find in the original. The Urdū should have run thus:—"Shash pahlū khānon ke'ki āpas men muttaşil aur pahlū ba pahlū hote hain'biḡhair parkār aur 'ilm-i-handasa aneke'banāne kī kaifiyat'goyā ki we mujāwwaf naliyān hain'aur phir iske ba'd darbānon aur pardadāron aur chaukidāron ke muḡarrar karne kī kaifiyat . . . aur bazari'ye apne pānwon ke darakht ke patton se unke mom jama' karne kī kaifiyat'aur ba wasīle apne honṭon ke nabātāt ke shigūfon se unke shahd chusne kī kaifiyat aur unmen mausam-i-sarmā aur ayyām-i-bād o bārān men unke so rahne kī kaifiyat'aur tā ba inkīza-i-mausam-i-sarmā us zakhīra men se unke aur unke bachchon kī bilā isrāf aur bidūn tangī ke roz ba roz khane kī kaifiyat.

Most High God ; so that without the assistance of a teacher we are acquainted with so many arts. Now, if men pride themselves on this ; viz., that they are the masters and the animals the slaves, why do they eat our leavings ? It is not a habit of kings to eat the leavings of their slaves. Moreover, they have great need of us in many matters, and we do not require their aid in anything ; therefore this unsupported claim is one which they have no right to prefer.

“If these men would regard the case of the ant ; how, in spite of her little body, she constructs various kinds of winding galleries under ground into which, however large a body of water¹ flows over them, no water ever enters ; (how) she stores up grain for food (in winter) ; and (how), if any part of this gets wet, she takes it out and dries it in the sun ; (how) she strips off the husks of such grains as she suspects will germinate, and splits them in two ; (how) numbers of ants collect together from various quarters in summer, and go forth in all directions in search of food ; (how), if an ant finds a thing anywhere, which, by reason of its heaviness she cannot lift, she takes a small piece of it and returns to her band to inform them of it ; and (how) those who go in advance take a small piece of that thing for the purpose of recognizing it, and thus arrive at that place ; and then (how) all unite, and with considerable labour and exertion, raise it, and

¹ *Sailābi* strikes me as a mistake. The word should be *sailāb*.

carry it away ; (how), if any ant is lazy, they beat and eject it. If, then, these men would attentively consider (these things) they would perceive what knowledge and understanding ants possess.

“ Similarly the locust, when she has fed and grown fat in the spring, digs a hole in some soft ground, and lays her eggs therein, and then covers them with earth, and flies away. When the hour of her death arrives, birds devour her, or she dies of herself through excessive heat or cold ; and in the spring of the year next succeeding, when the air becomes mild, young locusts, resembling worms, come forth from those eggs, and crawl on the earth, feeding on the herbage. When their wings appear, and they have fed plentifully, and become full-grown, they, too, lay their eggs, and conceal them, as others did before ; and thus, in short, young locusts are produced year after year.

“ Similar is the predicament of the silk-worm, which generally lives on trees that grow in mountains, and especially on the mulberry-tree. In the spring-time, when she becomes full-grown and well-conditioned, she spins a web of her slime on the tree, and lies dormant therein in perfect ease. When she recovers animation, she lays her eggs in that web and leaves them there. Then she is devoured by birds, or perishes through heat or cold ; and the eggs remain there for a whole year in perfect security. In the year succeeding young ones come forth from these

eggs and crawl on the trees ; and when these grow large and strong they lay eggs, and produce young in the same way.

“ Again, wasps, too, build nests in walls and on trees, and lay eggs, and breed young therein. They, however, do not store up anything in the way of provisions, but seek their food from day to day. In winter they take refuge in caves and holes, and die ; and the whole winter long their shells lie there, and never decay ; but, through the wondrous power of God, life again enters them (in spring), and then they build their nests, and lay eggs, and breed young, as before.

“ To be brief, it is thus that all the insects of the earth bring forth young and rear them, through pure affection and tenderness, and not because they expect any service from them. And (herein they are) the reverse of men, for these expect filial piety and gratitude from their offspring. Generosity, a characteristic quality of those who are great, finds no place in them. On what ground, then, do they boast superiority over us ?

“ Again, flies, mosquitoes, gnats, &c., lay eggs,¹ and rear their young, and make nests,—not for their own benefit simply, but rather to the end that, on their dying, other insects may succeed them, and find ease.

¹ The whole of this description of the habits, &c., of gnats and flies is quite different from that in the original.

For every one of these is fully assured that it will die; and when the hour of death arrives, they die with perfect resignation; and in the following year God, of His Omnipotence, brings them to life again. In short, in no case do these insects refuse to believe this, as men refuse to believe in the resurrection and the judgment-day.¹ If men would perceive that these animals have knowledge of more numerous expedients for managing the affairs of this life, and greater trust as regards the state to which they return, they would not boast, saying: 'We are the lords and the animals are our slaves.' "

¹ See the Korān; chap. lxxix. (those who drag forth) verse 10.

CHAPTER XXII.

DESCRIBING THE DISPUTE BETWEEN THE MEN AND THE
NIGHTINGALE AND THE JACKAL.

WHEN the deputy of the bees finished this oration, the king of the Genii was delighted with him, and eulogized him; and then he turned towards the men, and said: "You have heard all that he has said? Have ye now anything further to say in reply?" One of their number, an Arab, spake, saying: "We possess many excellences and good qualities whereby our claim is established." "Mention them," said the king. He pursued thus: "Our lives are passed in great ease and comfort. We have within our reach many kinds of good things in the way of meats and drinks, which the animals do not even get a sight of. The kernels and pulps of fruits are eaten by us; whereas, they devour the rinds and stones. In addition to this, we eat various kinds of meats, such as *shīrmāl*,¹ *bāḳir khānī*, *gāwdīda*, *gāwzabān*, *kutiche*,

¹ *Shīrmāl*, literally, "kneaded with milk;" (from *shīr*, "milk" and *māl*, the imperative of *mālīdan*, "to knead") is a round, flat cake, made of flour

mutanjan, *zerbiriyan*, *muzā'far*, *shīrbiranj*, *kabāb*, *kormā*, *būrānī*, *firni*, milk, tyre, clarified butter, and various kinds of sweets, as *halwā sohan*, *jalebī*, *laddū*,

and *ghee*, kneaded with milk. *Bākīr Khānī* is a cake very like the *Shīrmāl*, but containing more milk and *ghee*, and therefore shorter and richer. It derives its name from one Bākīr Khān, who is said to have introduced it from Persia into India. *Gāwdīda* is a small loaf or bun, bearing a fancied resemblance to a cow's eye. *Gāwzabān* is a kind of bread supposed to resemble the tongue of a cow in shape. *Kuticha*—literally, "a little circle or disk"—is a kind of cake resembling the *shīrmāl* and *bākīrkhānī*. *Mutanjan* is a kind of *pulā'o*, into the composition of which, in addition to the usual ingredients, both sweets and acids enter. *Zer biryān* (properly *zar biryān*, whence, by constant usage, *zir biryān*; whence *zer biryān*) is a kind of *pulā'o*, into which saffron enters largely, and gives it a deep yellow (*zar*) colour. *Muza'far* is also a *pulā'o*, into which saffron is introduced. *Shīrbiranj*—properly *shīr o biranj*, or "milk and rice"—also called *khīr*, is a dish made of rice, boiled in milk. *Burānī* is a dish said to have been invented by a woman named *Burān*. It is made as follows:—The fruit of the egg-plant (*baingan*) sliced longitudinally, well seasoned with salt and chilies, and fried in *ghee*, and steeped in tyre (*dahī*) for some time. The dish is then eaten with *pulā'o*. *Firni* is also milk boiled in rice. It differs from *khīr*, in having the rice pounded fine before it is boiled in milk. *Halwā sohan*, or *halwā-i-sohan lāl*, "the sweetmeat of Sohanlāl. Said worthy being its first manufacturer, is a sweetmeat resembling toffy. But it contains more ingredients, and is richer. *Jalebī* (from the Arabic *zalā-bīya*) is a sweetmeat made of leavened dough, and sugar and *ghī*—the last in abundance. The dough is made very thin, and strained through a fine cloth, which has holes in it, and as the dough falls out, it assumes the shape of a number of concentric circles joined by cross-bars; the outermost circle being about two or three inches in diameter. *Imratī* is a richer kind of *jalebī*. It is considered so delicious as to stand a comparison with nectar (*amṛit*). *Laddū* is a sweetmeat made of fine meal (of pulse or grām), loaf-sugar, and *ghī*. It takes the shape of a ball, varying in diameter from one inch to three inches. *Peṛā* is a sweetmeat made of cream and loaf-sugar. *Barfī*—from *Barf* "ice"—is also made of cream and sugar. Its shape is that of a miniature brick. It has a piece of silver-paper on the top, and bears some resemblance to a piece of ice—whence the name. *Lauzīyāt*—from the Arabic *lauz*, "an almond"—are almond confections, or any sweetmeats containing almonds.

pre, barfī, imratī, lauziyāt, &c. For our amusement and diversion we have dances,¹ and fun, and merri-ment, and tales, and stories. We wear various kinds of costly apparel and jewels. We spread rugs and carpets, and white and coloured floor-cloths, and many other kinds of carpets. Whence can the animals obtain such articles? They invariably feed on the herbage of the forest, and, like slaves, pass their days and nights in a state of utter nakedness,² in the midst of toil and labour. These things afford proof of this—viz., that we are the masters and they the slaves.”

The nightingale, the deputy of the birds, who was sitting on the bough of a tree in front, addressed the king, saying: “Does not this man, who boasts of their varieties of meats and drinks, know that in reality these are the source of great affliction and trouble to them?” “Explain how this happens,” said the king. He proceeded: “Because, for the sake of this ease they have to endure much toil and trouble, (such as) digging the ground, ploughing,

¹ “*Dances*” will scarcely convey a correct idea of the Indian *nāch* to one who has not visited the East. In the *nāch* the dancing-girl alone dances, and sings at the same time. In the singing she is generally accompanied by the musicians. The word *rang* is added, I believe, because it was the custom for the spectators and the dancing-girls to throw coloured powder on one another, as is done by the Hindūs during the festival of *holī*.

² *Nang dharang*.—*Dhar* and *Ang* mean the same thing—“the body.” *Ang* may be considered as having a corroborative force here :—“They are quite naked.”

drawing water, filling their water-vessels, sowing seed, reaping, weighing, grinding, lighting fires in ovens, cooking, haggling with butchers for meat, keeping accounts with vendors of eatables,¹ toiling to accumulate wealth, acquiring knowledge of sciences and arts, afflicting their bodies,² travelling to distant lands, standing with folded hands in the presence of the great for the sake of a couple of pice. To be brief, such are the labours and exertions whereby they amass wealth and property; and, after their death, these fall to the lot of others. If they have acquired (wealth) by lawful means, then (even)³ they will have to render account; and, if otherwise, punishment and misery (will be their portion). (Now) we are exempted from such toil and trouble; since our food consists simply of herbs and plants. We enjoy, without labour or toil, whatever springs forth from the earth. We eat various kinds of fruits which God (may He be exalted) has, of His Omnipotence, caused to grow for our use, and are ever busy returning Him

¹ The term "grocer" is not the equivalent of the Urdū *baniyā*. A *baniyā* sells grain, flour, pulse, meal, oil, ghī, salt, and raw sugar—and nothing else, I believe.

² The *tautology* observed here is the result of faulty translation. The Urdū should have run thus:—"Aur badanon kī thakādenewalī šana'ton kā sikhhlānā aur un kāmōn ka jo jānon par dushwūr hain sikhhlānā aur tijāraton men hīsābon kā sikhhlānā aur māl o nata' aur hawāj kī just-o-jū ke liye safarhā-i-dūr o darūz men āmad o raft kā sikhhlānā.

³ The word *bhī* is needed after *tan*, to show the antithesis, which is clearly brought out in the original.

thanks. The thought of seeking¹ for food never enters our minds, (but) wherever we wander, through God's bountiful kindness, we find all that we desire; whereas, these (men) are constantly worried with anxiety about food.

“Again, as they eat different kinds of food, so they suffer (different kinds of) torments, being constantly afflicted with lingering diseases. Fever, headache, cholera, delirium, palsy, paralysis, ague, cough, jaundice,² hectic fever, boils, pimples, itch, ringworm, scrofula, gripes, diarrhœa, syphilis, gonorrhœa, elephantiasis, polypus; in short, many kinds of diseases befall them; and they are perpetually running to physicians for remedies. Yet they impudently assert that they are the lords and we the slaves!”

The man made answer, saying: “Diseases are in nowise peculiar to us; animals, too, are commonly afflicted therewith.” He rejoined:—“The animals that fall sick, (do so) simply through mingling with you. Dogs, cats, pigeons, fowls, &c., that are captives among you, are not allowed to eat and drink after their own fashion, and hence fall sick. But those animals that roam at full liberty in the jungles are free from all ailments; since their feeding-time is

¹ *Fikr-o-talāsh* seems to me to be a mistake; *fikr-i-talāsh* is what it should be. How could *talāsh* “enter the mind?”

² *'Arḳān*, as in Major Lees's text, is a mistake. The word should be *garḳān*.

fixed, and suffers no increase or decrease. Whereas, these animals that are in captivity with you are not allowed to pass their time after their own fashion, but take their meals at irregular hours; or, through hunger, eat an enormous quantity, and give their bodies no exercise,¹ and hence they occasionally become ill.

// “The only reason for your children’s becoming ill, too, is that pregnant women and wet nurses, through greediness, eat unsuitable meats, such as those of which you boast; and thus foul humours arise—the milk becomes tainted—and through their effects² the children are born deformed, and are constantly afflicted with diseases; and by reason of these diseases they are at all times liable to sudden and agonizing deaths, and sorrow, and anguish. In short, it is through the wickedness³ of your own deeds that you are involved in these troubles. Whereas, we are exempt from them.”

// “The choicest and best of the different kinds of food among you is honey, which you (both) eat and use as a medicine. Now, that is the slime of bees,

¹ The sense of the original is lost here. The Urdū should have been *aur chhore nahīn jāte tāki jaisā chāhīye apnī riyāzat karlen—balki un se khidmat tijāti hai—ki unke badan thak jāte hain*.

² *Uske* should be *unke*, and referred to *akhilūt*. If it be retained and referred to “milk,” it makes nonsense.

³ None of the lexicons give this meaning of *shūmat*; and yet it is not uncommonly used in this secondary sense. The Arabic version uses the word *sū*, which clearly shows the meaning to be “wickedness.”

and not the product of any workmanship of yours. Of what, then, do you boast? There remain the fruits and grain; we share with you in the eating of these; and from of old to the present time, our ancestors and yours were regular sharers (therein.) When your first progenitors, Adam and Eve, dwelt in the garden of Paradise, and partook of the fruits therein, without labour or toil, and were free from all anxiety and trouble, our ancestors, too, shared those comforts with them there.

“When your great progenitors, through the beguiling of their enemy, forgot the admonition of God, and coveted a single grain¹ (of wheat), they were expelled from thence, and the angels carried them down, and cast them in a place where there was not even any vegetation;² what chance, then (was there) of fruit being found (there)? In this state of trouble, they mourned for a long period. At last, their repentance was accepted; and God forgave them their sin, and sent an angel, who came and taught them to dig the ground, to sow, to grind corn, to cook, and to make garments. In brief, such labours occupied them day and night. When their offspring multiplied, and

¹ The Mohammedans, as well as the Christians, hold various opinions concerning the forbidden fruit. Some say it was an ear of wheat, others will have it to have been the grape.—See Sale's Korān, chap. ii.

² *Phal* seems to mean *khosha* here. The translation would, perhaps, be more correct as follows:—“There was no grain of any kind there, nor any leaves even.”

began to inhabit all places, jungles as well as towns, then they commenced ill-using those that dwelt on the earth. They took forcible possession of their habitations, and seized numbers of them, and made them captives. Many fled ; and to capture these they constructed many kinds of snares and nets, and went in pursuit of them. At last, things have come to such a pass, that you now stand up boldly and assert your superior glory and dignity, and are prepared for disputation and wrangling !

“And, as regards what you say about holding pleasure-meetings—entertaining yourselves with music and dancing—passing your days in mirth and enjoyment—wearing costly apparel and various kinds of jewels—and enjoying many other things which are not within our reach—all this is true. But, for every one of these (joys) you have a counterbalancing sorrow, from which we are safe. For, as a set-off against your marriage-feasts, you sit in houses of mourning ; as an equivalent for your happiness, you experience sadness ; in place of music and mirth, you weep and endure grief ; in place of excellent buildings, you lie in the dreary grave ; in place of your jewels, you wear collars (of iron) on your necks, manacles on your hands, and fetters on your feet ; and as a set-off against your eulogies, you are exposed to satires. In short, for every joy, you have a counterbalancing sorrow, too ; whereas, we are safe from these troubles ;

since such trials and afflictions are suitable for those (alone) who are slaves and wretched creatures.¹

“In lieu of your cities and buildings, we have obtained this spacious plain. We fly wherever we list, from earth to sky—and feed without inconvenience on the fresh herbage by the banks of streams—and eat without toil or trouble of all lawful food—and drink pure water without anyone to hinder us, and without needing ropes, and buckets, and water-bags, and drinking cups. You need all these things, as you place them on your shoulders, and carry them from place to place selling them.² You are incessantly involved in toil and trouble. Now, all these are the tokens of slaves; whence (then) is it proved that ye are the lords, and we the slaves?”

The king (here) addressed the spokesman of the men, saying: “Now, what further reply have ye to make?” He answered as follows:—“We possess many excellent and eminent gifts, which establish our claim.” “Describe them,” said the king. One of the men, a Jew, spoke saying: “God has bestowed various eminent gifts on us. He has conferred on us the blessings of religion, and prophecy, and His revealed word. He has caused us to know what things are lawful and what unlawful—what good and what evil

¹ The Arabic has: “For those alone who are miserable slaves.”

² This sentence is very obscurely and inexactly worded. It would seem to signify, that they sell the water; but the Arabic shows clearly, that it is the ropes, water bags, &c., that they sell.

—and has set us apart for admission into the garden of Paradise. He has imparted to us the knowledge of ablutions, and purifications, and prayers, and fasts, and alms, and poor-rates, and performing devotions in mosques, and preaching sermons from pulpits, and many other acts of devotion. All these eminent gifts point clearly to this, viz. :—that we are the lords, and they the slaves.”

The deputy of the birds made answer, saying :—
 “If you will consider well, you will perceive that these things are afflictions, and punishments for you.”
 “How are these afflictions?” asked the king. He replied : “God (may He be exalted) has appointed all these acts of devotion to the end that their sins may be blotted out, and that they may not stray from the right path. And so God declares in the Korān, saying :—‘Good deeds wipe out evil deeds.’¹ Were they not to act up to these religious ordinances, they would become disgraced in the eyes of God. Through dread of this, it is, that they engage in prayer continually. Whereas, we are free from sins, and have no need of devotional offices, in which this man prides himself.”

“Moreover, the Most High God sent prophets for those who are unbelievers, and polytheists, and sinners; who do not worship Him, but are engaged in lawless and sinful acts by day and by night; whereas we are

¹ See the Korān, chap. xi. (Hūd) verse 116.

free from such polytheism and sin. We believe God to be one and without associates; and are ever busy praising Him. Further, prophets and apostles are like physicians¹ and astrologers; and those only who are sick and sorry need physicians; and such as are unfortunate have recourse to astrologers. Again, ablutions and purifications are enjoined, because you are in a constant state of uncleanness. You pass your whole time in adultery and fornication; and generally have an offensive smell about your bodies. Hence it is that purifications are prescribed for you. Now, we avoid these things. Prayers and fasts are enjoined, to the end that your sins may be forgiven. We commit no sin; why (then) should these be obligatory on us? Alms and poor-rates² are necessary, since you amass wealth, both by lawful and unlawful means, and dispense nothing to those who have claims on you. Were you to expend (a portion of your wealth) on the poor and destitute, why would poor-rates be made obligatory on you? Now, we show kindness and pity to our own species, and never hoard up anything through avarice."

"And as regards your saying, that the Most High

¹ "Prophets and apostles are physicians and astrologers for souls," is the translation of the original.

² *Zakāt* is properly the portion that a man gives from his property to the poor, in order that he may purify it thereby. The giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months. The portion given varies, according to the nature and amount of the property; but it is generally a fortieth part thereof.

God has revealed on your account texts concerning lawful and unlawful things, and restrictive ordinances, and ordinances respecting retaliation, these are for your instruction; since your hearts are blind—and since, by reason of your ignorance, you cannot perceive what is beneficial and what detrimental; so you need instructors:—whereas, to us God imparts all knowledge, without the intervention of prophets. Thus He Himself declares, saying:—“Thy Lord directed the bee to construct its habitation in mountains;¹ and in another place: ‘Every animal knows its prayer and its praise.’² And in another place, He declares as follows:—‘God sent a raven to dig the ground, that he might show Cain how to bury his brother’s corpse, and Cain, on seeing it, exclaimed: ‘Alas! I possess not understanding like unto this raven, even, thus to bury my brother’s corpse; and so he became one of those who repent.’”³

And, as to your saying that you repair to mosques and convents⁴ for congregational prayers, we have no

¹ See the Korān, chap. xvi. (The Bee) verse 70.

² See the Korān, chap. xxiv. (Light) verse 41.

³ See the Korān, chap. v. (The Table) verse 34. In the English, I follow the Arabic. The Urdū translator inserts *gharaz* (a favourite word of his, apparently) and thus makes it appear as though the last sentence were not a part of the text quoted.

⁴ *Khāna kāk* (Persian *khāna gāh*) is a convent inhabited by righteous, and good men, and *Sūfīs*. It was instituted in the fifth century of the flight, for Sūfī recluses to employ themselves therein in the service of God. The word does not occur in the Arabic. In that version, we find *masājīd*, *biya’*, and *kanā’is*; or mosques, churches, and synagogues.

need of such. For us every place is a mosque and a *kibla*. Where'er we turn our eyes, God presents Himself to our view; and there is no special obligation on us to pray on Fridays and at 'Id; but we are continually engaged, by day and by night, in prayer and fasting. In short, we have no need whatever of these things that you glory in."

When the deputy of the birds had finished this speech, the king looked towards the men, and said:—"Now, if you have anything else to say, speak." So of the men who were there assembled, the Mede (rose up and) answered, saying: "We have still many excellent customs and eminent gifts remaining (to be mentioned), whence it is proved that we are the lords and the animals our slaves. For instance, we have various kinds of apparel wherewith to adorn ourselves; such as shawls,¹ (garments of) embroidered silk, plain silk, brocade, sable, silk and cotton stuffs, striped silk, coarse and fine muslins, strong linen, satin, figured

¹ *Literally*,—"Two shawls," a pair of shawls always being worn together. *Kam Khwāb* (*literally*, little nap) is a rich silk, embroidered with gold or silver thread. *Mashrā'* (*literally*, prescribed by the *Shara'*) is a cloth, made of silk and cotton, mixed. Musalman are not allowed to pray in a garment of *pure* silk. *Ṣaḥn* is a kind of stout cloth, resembling "sheeting." It used to be extensively manufactured some time back in Benares and Jaunpūr. Shakespear spells it *sahan*, and seems to be doubtful of this spelling. *Jājam* (as commonly pronounced in India; *jājim* according to Johnson's Persian Dictionary, and a vocabulary in my possession), is a stamped or figured floor-cloth. *Chāndnī*—so called from its whiteness—is a floor-cloth, which covers the whole room, and generally has another floor-cloth, or carpet, underneath.

and spotted muslins, striped muslin, and checks ; and various kinds of floor coverings, as carpets, rugs, coloured floor-cloth, and white floor-cloth. And besides these, we have access to many other good things. Hence, it is evident that we are lords, and these slaves. For, whence can the animals obtain such articles? Utterly naked, they lie and wander here and there in the jungle, like slaves. All these gifts and favours of God's (bestowing) point clearly to our being the masters. It behoves us (then) to exercise the authority of masters over them, and to treat them as we think proper (for) they are all our slaves."

The king addressed the animals, saying: "Now, what answer do you make to this?" The jackal, the deputy of the beasts of prey, said to the man: "You who boast so much of this rich and soft apparel, answer me this (question): 'Had you these different kinds of garments in days of yore?' (No) but you practised violence and oppression on the animals, and spoiled them of them." The man replied, saying: "With reference to what period do you say this?" The jackal said: "Of all the garments you possess, those (made) of brocade and silk are the most delicate, and the softest ; and these are produced from the slime of a worm which is not of Adam's race, but a species of insect that, for its own protection, weaves (a cocoon) of its slime on trees, in order that it may be safe from the inconveniences of heat and cold. You violently

and cruelly seized this ; and hence it is that God (may He be exalted) has involved you in these troubles, viz. : that, after taking it, you spin and weave it with toil, then have it sewed by tailors, washed by washermen ; and, in short, undergo other similar labours, as keeping it with great care, and selling it. The consideration of these things keeps you in a constant state of anxiety. And so with respect to your other garments, which are generally made of the skins and hair of animals. Your costly robes, especially, are generally the wool of animals which you, by main force and violence, have spoiled them of, and now claim as your own. To boast so much of them is unbecoming. Were we to glory in these, it would become us ; since God (may He be exalted) has formed them on our bodies, to the end that we may cover and clothe ourselves therewith. It is through compassion and kindness that He has bestowed these coverings on us, that we may be protected from heat and cold. From the moment of our being brought forth, the Most High God forms this clothing, too, on our bodies. Through His goodness, we obtain all this without toil or trouble ; whereas, you are afflicted with incessant anxiety on this score, till the moment of your death. Your great progenitors disobeyed God, and it is as a retribution for that that you endure this affliction."

The king addressed the jackal, saying : " Relate to us the circumstances attending Adam's creation at the

beginning of his existence.” He answered as follows : “ When God (may He be exalted) created Adam and Eve, He provided them with food and raiment, similar to those of the animals ; and thus they both dwelt on the top of a ruby mountain in the East, under the equinoctial line. When He created them they were stark naked ; their whole bodies used to be covered by the hair of their heads ; and by means of this hair they were protected from the heat and cold. They used to roam in that garden and eat of the fruit of all the trees (therein). They experienced no kind of toil and trouble, such as these men are now involved in. God’s command (to them) was this—that they should eat of all the fruits of Paradise save (that of) one tree, which they were not to approach. The beguiling of Satan caused them to forget the admonition of God ; and on the very instant all their dignity was lost. The hair fell off their heads, and they became quite naked. The angels, in accordance with the divine command, having removed them from that place, put them out, as the sage of the Genii has minutely related in a former¹ chapter.”

When the deputy of the carnivorous animals had related these circumstances, the man said (to him) : “ O beast of prey ! it is not seemly for thee to speak in our presence ! Better would it be for thee to be silent.” “ What is the reason of this ? ” said the

¹ The word *pahlī* is incorrect. The account referred to occurs in the seventh chapter. The Arabic has, correctly, “ in a preceding chapter.”

jackal. He replied, saying: "Because there is none more wicked and more villainous than you among all the classes of animals; and no animals are so hard of heart as you, and none look out so greedily for dead bodies to devour as you do. Your class is of no use, except in harming the animals; and you are always intent on killing and spoiling them." "How do you make this out? Explain!" said he. He replied, saying: "Because as many carnivorous animals as there are, all hunt the animals, and prey upon them. They break their bones and drink their blood, and never show them any mercy." The deputy of the carnivorous animals said: "In acting so badly towards the animals we only act up to your teaching; otherwise we did not even know anything of this (wickedness). For, prior to Adam, the beast of prey did not hunt the animals, but used to eat the flesh of those animals that died in the jungles and deserts. They did not molest the live animals. In short, as long as they found flesh lying about here and there, they abstained from molesting the living animals, except in time of need and pressure, when they were constrained to do so. When you came into existence, and began seizing, and making captives of the goats, and sheep, and cows, and oxen, and camels, and asses, you left no animal remaining in the jungle. How, then, could we find flesh in the jungle to eat? We were forced, of necessity, to prey upon the live animals. Moreover, this is no more forbidden us than eating a car-

cass under constraint is forbidden you. And as to what you say of there being no feeling and mercy in the hearts of the carnivorous animals, (my answer is) we do not find any of the animals complaining of us in the way that they complain of you. And as regards your saying that the beasts of prey tear open the bellies of animals, and drink their blood, and eat their flesh, you, too, do the very same. Such cruelties, as cutting (their throats) with knives, then flaying them, ripping open their bellies, breaking their bones, broiling and eating them, are all practised by you. We do not act thus. If you would reflect you would perceive that the wrong-doing of the animals does not equal yours, as described by the spokesman of the beasts in the first chapter. Moreover, among yourselves, you practise such improper actions towards your own brethren¹ as the carnivorous animals have not even a knowledge of. And as regards your saying² that no one derives any benefit from us, (I answer that) it is evident that *you* derive benefit from our skins and hair; and (that) all the animals of prey, that are captives among you, hunt for you, and provide you with food. Tell me this, however:—What benefit results to the animals from you? The injury (you do) is evident. You slaughter animals and eat their flesh. Further, your

¹ *Bhāi band* should, I think, be here taken in the wider sense of *fellow-men*.

² The word *jo* is required in the Urdū, between *yih* and *kahte*.

selfishness is so much greater than ours, that you even bury your dead in the earth, that we may not get to feed on them; so that, living or dead, we derive no benefit from you. And as to what you say of beasts of prey killing and destroying animals, (my answer is) the beasts of prey have adopted this practice in imitation of you. From the days of Cain and Abel to this time they have been observing you constantly engaged in struggles and wars. For instance, Rustam,¹ Isfandiyār, Jamshīd,² Zahhāk, Farīdūn, Afrāsiyāb, Maunchihr,³ Dārā,⁴ Sikandar, and others, were perpetually engaged in war and strife, and lost their lives therein. Even now you are busy with deeds of violence and mischief. And yet you shamelessly boast your superiority and vilify the carnivorous animals; and wish, by deceit and lies, to establish your mastership! Have you ever seen the beasts of prey afflicting one another as you do? Were you, after due consideration and reflection, to arrive at a knowledge of the circumstances of the beasts of prey,

¹ *Rustam*, son of Zāl, the most renowned of Persian heroes, was General of the Persian forces under Kai Kāwus (Darius the Mede), whose son, *Isfandiyār*, he slew in single combat. He also signally defeated Afrāsiyāb, king of Turkestan. He was treacherously slain by *Ardeschir Darāzdest* (Artaxerxes Longimanus), the son of Isfandiyār.

² *Jamshīd* was the fourth monarch of the first or Peshd-adyān dynasty of Persia. He was dethroned, and driven into exile by *Zahhak*, who again was slain by *Farīdūn*, the son of *Jamshīd*.

³ *Manuchīhr* was the seventh king of the Peshdādyān dynasty of Persia.

⁴ Dārā is Darius Codomanus, Sikandar is Alexander the Great.

you would perceive that they are immeasurably superior to you." The spokesman of the men here observed: "Have you any proof of this?" He replied, saying: "Do not those of your race, who are devout and pious, go forth from your habitations and retire to mountains and wilds where beasts of prey dwell, and there abide in close companionship with those very beasts, by day and by night? The beasts, too, do not molest them. Now, if the beasts of prey were not better than you, why would your hermits and devotees go in the midst of them? For the good and virtuous do not associate with the wicked; but, on the contrary, fly from them. This is one proof of the beasts of prey being better than you. Another proof is as follows:—If any of your tyrant kings entertain doubt of a man's being virtuous and devout, they banish him to the jungle; and if the beasts of prey molest him not, they perceive that the man is virtuous and God-fearing. For every species distinguishes its own kind; and so the beasts of prey distinguish a virtuous (creature), and do not harm him. True is (the proverb), 'None but the good distinguish the good.'

"I allow that among the wild beasts, too, there are good and bad. Where are there not? Good and bad exist in every class (of beings). However, even those beasts of prey that are wicked, do not molest the good; but they devour wicked men; and thus

has God declared, saying: 'We set some of the unjust over others that they may reap the fruit of their evil deeds.' ”¹

When the deputy of the beasts of prey had finished this speech, a sage of the race of the Genii observed: “He says what’s true. Those who are good fly from the bad and associate with the good, even if they belong to another species; and those who are wicked, too, fly from the good, and mingle with the wicked. If men were not wicked, and unprincipled, why would the devout and pious of their race go and dwell in mountains and wilds, and cultivate friendship with wild beasts, despite their being of a different class? For there is no apparent resemblance between them, save that they, of course, have good qualities in common.” The whole assembly of the Genii observed (hereon): “There is no doubt that he says what is true.”

When the men heard these revilings and reproaches they became extremely ashamed, and all hung down their heads. By this time it had become evening; the Court was closed, and all being dismissed from thence, departed to their respective abodes.

..¹ See the Korān; chap. v. (The Table) verse 129.

CHAPTER XXIII.

ON THE DISCUSSION BETWEEN THE MEN AND THE PARROT.

IN the morning, all the men and animals presented themselves in the Court of Justice. The king addressed the men, saying:—"If you have any other proofs of your claim to advance, state them." The Persian said: "We possess many noble properties, whereby our claim is established." "Mention them," said the king. He pursued as follows: "Among our people there are kings, *wazīrs*, viceroys,¹ secretaries, intendants of finances,² collectors of revenue, generals,³ ushers,⁴ mace-bearers, servants, and helpers.⁵ And, in addition to these, there are several other classes (such as) the wealthy, the noble, the generous and humane, the learned, the pious, the devout, the ascetic,—orators,

¹ Or Governors.

² Or Accountants-General.

³ This meaning of *Faujdar* is not found in any of the lexicons; but the Arabic *kuwwād*, of which it is used as the equivalent, shows this to be the correct rendering.

⁴ The word *naḳīb*, which signifies "chief," is employed in many different acceptations; here, however, I think the word *usher* renders it correctly.

⁵ *Yar o Madadgār* is not the correct rendering of the Arabic. *Piyāde aur Sipāhī* would be nearer the mark.

poets, men of science, scholars, judges, expounders of the law, grammarians, logicians, philosophers, geometricians, astrologers, soothsayers, interpreters of dreams, alchemists, magicians; and handicraftsmen (such as) builders, weavers, cotton carders, shoemakers, tailors, and many other classes. Each of these classes, moreover, possesses its own peculiar virtues, and laudable qualities, and ways of thinking, and approved arts. All these excellent qualities and noble properties are peculiar to us—the animals have no part in them. Hence, it is evident that we are the lords, and the animals our slaves.”

When the man had finished this speech, the parrot addressed the king, saying: “This man boasts of the great number of classes among them. Were he to examine the different species of birds, he would find that in comparison with these, they are extremely few. However, for every good class among them, I will point out a bad one, and for every virtuous (man) a vicious one. Thus, among their tribes are Nimrods and Pharaohs, infidels, lewd fellows, polytheists, hypocrites, heretics, covenant-breakers, workers of violence, highway robbers, thieves, cheats, pickpockets, pilferers, liars, impostors, knaves, catamites, whore-mongers, pederasts, ignorant fellows, fools, misers, and many other classes besides these, whose sayings and doings are not fit to be mentioned. Now we are free from these, but possess most praiseworthy qualities and

good habits in common with them. For, among our tribes, too, there are sovereigns, and chiefs, and subjects, and armies; nay more, our rulers are superior to the kings of men in government and rule; for these promote the welfare of their subjects and armies, simply for their own interests and benefit. When they have attained their ends, then they pay no attention whatever to the condition of their armies and subjects; whereas, such is not the way of princes. To govern and rule, it is necessary that a king should at all times exercise mercy and kindness towards his armies and subjects. As the Most High God ever deals mercifully with His servants, so it behoves every king to regard his subjects with affection. Now, the rulers of the (different classes of) animals always regard their troops and subjects with mercy and kindness. Similarly, the kings of the ants and the birds, too, constantly attend to the well-being and well-ordering of their subjects; and whatever the kind treatment, and the good they bestow on them, they do not desire any return for it. Nor do they look for any benefit from their offspring either, in return for their rearing them, as men (do, who) after bringing up their children, make them serve them. Animals bring forth young and nourish them, and then seek nothing from them in return; but rear and nourish them, through pure affection. (Herein) they follow steadily the example of God; for He forms His creatures, and

provides them with sustenance, and does not expect gratitude from them. If these evil deeds were not to be found among men, why would God command them to 'be grateful to me and to your parents?'¹ He has issued no such command to our young ones; since they do not practise ingratitude² and disobedience."

When the parrot reached this (point of his) speech, the sages of the Genii observed: "This (speaker) speaks the truth." The men became ashamed, and hung down their heads: not one of them made any answer. Meanwhile, the king asked of a sage: "What kings are those of whom he has spoken, as dealing mercifully and tenderly with their troops and subjects?" The sage replied, saying: "By these kings angels are meant. For, as many classes and species of animals as there are, all have angels appointed over them by God, who watch over and guard each (kind). Moreover, the bands of angels, too, have chiefs and rulers, who, each in his own band, rule with mercy and kindness." "Whence have the angels acquired this mercy and tenderness?" asked the king. The sage replied, saying: "They obtained this benefit from the mercy of the Most High God. For in such great measure does He show mercy to His creatures, that the mercy of any being in the universe does not attain

¹ See the Korān, chap. xxxi. (Lokmān) verse 13.

² The word *kufr* is not happily chosen. The original has *kufrān*, or "ingratitude," for which *nā shukri* would have been the correct rendering.

to the hundred-thousandth part¹ of it. Since, when God brought His creatures into existence, He appointed angels to watch over and protect each ; He formed and fashioned each (kind) with the greatest beauty and elegance, and bestowed powers of perception on it ; He imparted to all knowledge of what is beneficial and what injurious ; and created the sun and the moon, and the constellations and stars, for their benefit alone ; He caused sustenance to reach them, in the shape of fruits and leaves of trees ; in short, He created various kinds of good things for them. All this affords proof of His mercy and tenderness." The king asked : "Who is the chief of the angels, who are appointed to watch over men ?" The sage made answer, saying : "That is the rational soul which was united to Adam's body from the moment that he was created. Those angels who, in obedience to divine command, bowed down in adoration to Adam, are termed 'animal life,'² which is subordinate to the rational soul. And the one that bowed not down in adoration, is the power of anger, and the spirit of concupiscence ; it is also called 'the devil.' The rational soul continues in Adam's race to this day ; just as the bodily form of Adam is that which continues (in his offspring) to the present time. It is with this form that they are born

¹ "To the millionth part of it," is what the original has.

² In contradistinction to the *higher life* in man, on the one hand ; and to vegetable life on the other.

and live; and with this same form will the sons of Adam rise on the last day, and be admitted into Paradise." "What is the reason," asked the king, "that angels, and the different kinds of life, are not perceptible?" The sage replied, saying: "For the reason that they are composed of light, and are subtile (essences) and cannot be perceived by the bodily senses. But prophets and saints perceive them, by reason of the pureness of their hearts; for their perceptions are free from the darkness of ignorance. They are on their guard against the sleep of thoughtlessness; and bear a resemblance to spirits and angels; and so they perceive them, and hear their speech, and convey information thereof to their own kind."¹

On hearing this speech the king said to the sage: "May God reward thee well!" Then he turned to the parrot, and said: "Do thou finish thy discourse." He pursued thus; "As regards what this man states,² of his race comprising many artisans and handicraftsmen, there is no reason for superiority therein, since among us, too, certain animals possess those arts in common with them. For instance, the honey-bee possesses greater skill in building and repairing than their builders and geometricians do. She constructs

¹ After the words, "hear their speech," the original has, "and receive revelations from them, and communicate the same to their own kind."

² The words *dā'wa kartā hai* are quite out of place here. *Kahtā hai* or *zikr kartā hai* is what the sense and the Arabic version require.

her habitation without mud, and brick, and lime, and plaster ; and needs no rule and compasses in drawing lines and circles ; whereas, these (men) must have materials and instruments. Similar is the case of the spider, which is the feeblest of insects. Yet in spinning and weaving she is wiser than their weavers. First, she draws out a filament of her slime ; then makes the likeness of a number of threads, and after that arranges it from above, and leaves a small space open in the centre to catch flies. Now, in this skilful work, she needs no instruments ; whereas, weavers can weave nothing without instruments.¹

And so with the silk-worm, which is (an) extremely feeble (creature). And yet she possesses greater skill and knowledge than their artisans. When she is satiated with pasture, she withdraws to her abiding-place, and first spins, of her slime, something resembling fine threads ; then arranges and strengthens

¹ The *whole* of this paragraph, describing the spider's method of spinning, is wretchedly translated. As far as the words *hoshyār hai*, the substance of the original is given after a fashion ; thenceforward the Urdū should have run thus :—“ *Yih isliye ki jālā bunne ke wakt yih pahle to ek tār ek diwār se dūsri diwār tak yā ek darakhṭ se dusre darakhṭ tak ya ek nahr kī ek jānīb se dūsri jānīb tak bidūn iske ki usko pānī par chalnā pare yā hawā men urnā pare phailā detī hai—aur phir ispar chaltī hai aur apne jālā ka tāna sīdhe khutūt men banātī hai—yih ma'lūm hota hai ki goyā khāima-i-istāda kī tanāben hain—phir uske bānā ko golāi par buntī hai aur uske bich men ek khulā hua dā'ira banātī hai tāki usmen makkhī ka shikār kar sake—aur yih sab bighair takle aur charkhā aur kārgāh aur naliyon aur shāna aur aur auzāron ke, ki jinke tarāf tumhāre julāhe muhtāj hain kartī hai.*”

The next paragraph, too, which describes the silkworm is scarcely better translated than the one preceding it.

it from without, so that no air or water enters it; and sleeps therein, after her custom. She has acquired all these arts without tuition from her parents, or from a teacher. She stands in no need of needles and thread, as their tailors and darners (do, who) can make nothing without these.

Again, the swallow constructs her nest suspended in the air, beneath the roofs of houses, and needs no ladder, &c., whereby to climb and reach it. And so the white ant, which builds her nest without mud and without water. She wants nothing whatever. In brief, all birds and animals construct their habitations and their nests, and rear their young, and possess greater intelligence and skill than men. For example, (there is) the ostrich, which is a compound of a bird and a beast,—with what excellence she rears her young! When twenty or thirty (of her) eggs have accumulated, she divides them into three parts; one part she buries under ground, another she leaves in the sun, and a third she places under her wings.¹ When a number of young ones are hatched, she digs the ground for nourishment for them, and takes out worms and insects, and feeds the young ones therewith.² No woman nourishes her children thus; but

¹ Translating from the original, we have "One-third she buries under ground; one-third she leaves in the sun; and one-third she hatches."

² The original has been altogether misunderstood here; the Urdū should have been *jab wah apne bachchon ko nikāltā hai to jo ande ki dhūp men the unko tor kar unkī ruṭūbat ko-ki jisko dhūp ne pighlā diyā aur patlā kar*

midwives take care of and attend to them. (For) at the time of bringing forth, they deliver (the woman) of the child and wash and clean it; and wet-nurses suckle it, and put it to sleep in a cradle. These (nurses) do everything. The mother of the child is not even conscious of anything. Moreover, their children, too, are excessively stupid. They know nothing whatever of what is good for them and what injurious. After fifteen or twenty years they attain to age of discretion, and then even they constantly require tutors and masters. They pass their days in reading and writing to the end of their lives, and remain unmitigated blockheads still. Whereas, our young ones become cognizant of everything that is good, and everything that is bad, from the very moment that they are brought forth. For example, fowls, partridges, and quails, from the moment of coming out of the eggs, run about pecking, without tuition from their parents, and fly from any one who forms the design of catching them. Such knowledge and understanding reach them by inspiration from the Most High God, so that they know whatever is good and whatever is evil. The reason of this is as follows:—Among these birds, the male and the female do not both take part in rearing

diyā hai apne bachchon ko pilātā hai aur jab uske bachche tawānā aur kawī ho jātē hain to jo ande ki zamīn men madfūn hain unko nikāl kar unmen surākh kar detā hai ki usmen chhūntīyān aur makkhīyān aur kīrē makaure jāma' ho jātē hain tab wah unko apne bachchon ke liye ghizū kartā hai.

their young; as among other birds, such as pigeons, &c., both the male and the female assist one another in nourishing their young. Hence it is, that God has bestowed this instinct on their young, so that they do not need the fostering care of their parents, but go about pecking and feeding themselves. They are not like the young of other animals and birds, which require to be nourished with milk, or fed on grain. Now, whose station is higher in the estimation of the most High God? We are busy praising and magnifying Him by day and by night, and for this reason He has bestowed such great mercies on us.

“And as regards what you say of your race possessing poets and orators, religious¹ and devout men,—if you understood the language of birds, the insects’ extolling the perfection of God, the reptiles’ magnifying Him, the beasts’ glorifying His unity, the crickets’ mindfulness of Him, the frog’s supplications, the bulbuls’ exhortations, the *kaṭā’s* sermons, the cocks’ announcing the hour of prayer, what the pigeon says in its cooing, the ravens’ foretelling of events, the swallows’ description (of things seen in its wanderings), the owls’ warning² of the wrath of God; and if, in

¹ *Shāghil* properly signifies “busy,” or “one who keeps himself busy.” But it has also the secondary signification of “one who is ever busy thinking of God.” *Zākir* signifies nearly the same thing. In the original, however, the words used are—*mutakallimīn* and *muzakkirīn*—synonymous words signifying “those who remind of God.”

² *Darnā* in Major Lees’s Edition of the text is an error. It should be *darānā*.

addition to these, you knew how the ants and the flies practise their devotions, you would perceive that among these, too, there are eloquent speakers, and poets, and orators, and religious and devout creatures. And so God (may He be exalted) declares, saying: 'Everything celebrates the praise of God; but ye do not understand its praise.'¹ Thus God has ascribed ignorance to you; that is to say,² you do not understand their praise. Whereas, to us, He ascribes knowledge, and declares thus: 'Every animal knows its prayer and its praise.'³ Now, the ignorant and the knowing are not on a par, and so we have pre-eminence over you. On what account, then, do you boast, and deceitfully and falsely assert that you are the lords and we the slaves?

"Again, as to your mentioning astrologers (you should know that) their doings only pass with the ignorant. Women and children put faith in them. They have no position in the estimation of the wise. Certain astrologers say, for the sake of deceiving fools, that in a certain city, ten or twenty years hence, such and such an event will come to pass; whereas, they

¹ See the Korān; chap. xvii. (The Night Journey) verse 46. The word *tasbiḥahum* has been omitted in the quotation from the Korān. It is given in the original.

² The word *ya'ne* is quite out of place here; *is ḵaul se* should be put in its stead. The Arabic has: "So God ascribes ignorance and lack of knowledge to you by His saying, 'You do not understand, &c.'"

³ See the Korān; chap. xxiv. (Light) verse 41.

have no knowledge of their own affairs, as to what will happen to them, or what will be the state of their children ; (but only) predict events at some distant period, and in some remote land, in order that the common people may deem them true, and believe in them. They alone put their trust in the predictions of astrologers, who are impious and unjust, such as cruel and tyrannical kings among men, (who) deny the future state, and are ignorant of events being predestined by God ;—like Nimrod and Pharaoh ; who by reason of the forecast of the astrologers, had hundreds, or rather thousands, of children slaughtered. They believed that the arrangements of the world were dependent on the seven planets and twelve zodiacal signs ; and knew not that nothing happens without the decree of that God who created the signs of the zodiac and the planets. True it is that ‘no planning avails against God’s fixed decrees.’ In the end, that alone happened which God had decreed. The account is as follows :—‘The astrologers informed Nimrod that a child would be born in his reign, who, when he had grown up and attained to great dignity, would overthrow the religion of the idol-worshippers. When he inquired of them, however, in what place, and among what people he would be born, and where he would be brought up, they were unable to inform him of this ; but they told the king to command the massacre of all the children that would be born in that year, imagining that that

child, too, would be slaughtered among them. After all, God (may He be exalted) brought Abraham, the friend of God, into existence, and kept him safe from the wicked designs of the unbelievers. Similar to this was the dealing of Pharaoh with the children of Israel; and here again God rescued Moses from his evil designs. In short, the sayings of the astrologers are simply fictitious stories. What God has decreed does not pass unaccomplished. And you glory in them and say, 'Our race contains astrologers and philosophers!' Such people exist (solely) for the purpose of misleading the ungodly. Those who put their trust in God do not heed their sayings."

When the parrot had reached this (point of his) speech, the king said to him: "If it is impossible for misfortunes to be averted by means of astrology, then why do astrologers study it, and establish its validity by proofs? And why do people stand in awe of it?" He replied, saying: "Undoubtedly it is possible to ward off trouble by its means, but not in the manner that the astrologers advise; but rather by seeking the help of God Most High, who is the Creator of the stars." "How should one seek the help of God?" asked the king. He replied, saying: "He should act up to the divine commands—bewail (his shortcomings)—repeat prayers—fast—pay alms and poor-rates—worship God with a pure heart—this is seeking the help of God. When any one petitions God for the

removal of it (*i. e.* any trial), He undoubtedly preserves him from it. And since astrologers and soothsayers announce events¹ before they come to pass, saying, ‘God will bring to pass such and such an event,’ it is fitter that one supplicate that God alone for the averting thereof, and not act upon the laws of the stars.” The king remarked, that, “When one has observed the divine ordinances, and his trouble is turned aside from him, it follows therefrom, that the fixed decrees of God have failed of accomplishment.” He replied, saying: “What He has predestined does not fail of accomplishment.” But, if any one prays secretly to God, to avert the (predicted) calamity, He preserves him from harm therefrom. For example: when the astrologers informed Nimrod that a child would be born who would be hostile to the religion of the idolaters, and would overthrow his subjects and his troops; meaning thereby Abraham, the ‘Friend of God,’ whom God (may He be exalted) *did* bring into being; and by his means humbled and ruined Nimrod and his army; had Nimrod then supplicated God for his well-being, God, Most High, would have caused him, of His grace, to

¹ This is another passage which is wide of the sense of the Arabic. The Urdū should have been: “*Is liye ki dalā'il-i-nujūmīya aur shugūn kabl az hudūṣ unhī ḥadīṣon kī khabar detī hain ki jinko parwardagār-i-nujūm aur unkā khālīk aur unka mudabbir aur unkā musawwir aur unka mudawwir 'anḳarīb zuhūr men lanewalā hai, aur parwardagār-i-nujūm se aur us kuwat se ki jo āsmān aur nujūm se barḥkar hai madad māngnī bihtar aur sazā-wārtar aur lā'iktār hai banisbat iske kī ikhtiyārāt-i-nujūmīya-i-juzuwīya se madad talab karen.*”

enter the pale of Abraham's religion; and (thus) he and his army would have been preserved from humiliation and destruction."

"Similarly, if Pharaoh, when the astrologers apprised him of the birth of Moses, had supplicated God for his welfare, God would have made him, too, a follower of his (Moses') religion, and saved him from abasement, as He guided his wife¹ aright, and enriched her with the blessing of faith.

"When the people² of Jonas were visited³ with punishment, and cried unto God, He delivered them from that trouble." The king said: "True; now I perceive the advantage of all such matters as learning astrology and predicting calamitous events, and supplicating God for the averting of those events."⁴ "It was on this account that Moses counselled the children of Israel, saying: 'When you apprehend any calamity,

¹ Her name is said to be Asia. See the Korān, chap. lxvi. (The Forbidding) verse 11.

² That is, the Ninevites. Similarly, the inhabitants of Sodom are called "the people of Lot;" and the Israelites, "the people of Moses."

³ The phrase *mubtalā hokar* is quite incorrect, as the Ninevites were but threatened with punishment. The Urdū, to agree with the Arabic, should be:—"Kāum-i-Yūnas ne jab us 'azāb se darḡar jisne unko apne sāya men dabā liyā thā apne khudā ko pukārā to khudā ne un se wuh 'azāb dafā' kar diyā:—"When the people of Jonas feared the evil which overshadowed them, they cried unto their Lord, and He averted the evil from them."

⁴ The Urdū makes it appear that it is the king who discourses thus. Whereas, the fact is that the king's remark is confined to the "True." Then the parrot speaks, and says: "Well, in that case the advantage of learning astrology, &c., &c., is established." The whole passage has been misunderstood by the Urdū translator.

immediately, pray unto God, and humble yourselves, and mourn, and cry unto Him, for on the ground of the sincerity of your petitions, He will deliver you from that calamity.' From Adam to Mohammad Mustafá (whom God bless and save), such was the course pursued; that is to say, on the occurrence of any trouble, each used to give the very same charge to his people. Thus, it is right to act after this wise, with respect to the decrees of the stars, and not in the manner in which the astrologers of the time mislead people (into acting); for they forsake God, and have recourse to the revolutions of the celestial orbs."

"For the recovery of the sick, too, recourse should first be had to God. For complete restoration to health, is obtained through His favour and mercy alone. It should not be, that one turn aside from the threshold of the actual Healer, and have recourse to physicians. Some men (there are) who, on the first appearance of disease, betake themselves to physicians, (and when) they derive no benefit from their remedies, they turn from thence in despair, and have recourse to God. Nay, they often write out statements of their cases, with much earnest entreaty, and many tears, and hang them on the walls and pillars of mosques, (and) God restores them to health. In the same way should one have recourse to God against the influences of the stars, and not act according to the misleading counsel of astrologers. For instance: there was a king whom

the astrologers informed that a certain calamitous event would happen in his city, from which the inhabitants of the city had much to apprehend:¹ so the king inquired of them how it would happen, but they could not give the particulars. This much, however, they did say, viz.: that in a certain month, on a certain day, this event will come to pass. The king asked his people, 'What plan should be adopted to avert this evil?' Those who were religious and God-fearing, said: 'It would be best for the king and all the inhabitants of the city, great and small, to go forth from the city on that day, and tarry in the open plain, and (there) earnestly and tearfully implore God to avert this calamity? peradventure God will deliver them therefrom.' In accordance with their advice, the king went forth, and tarried without the city on that day, and many people accompanied the king; and they began praying to God to save them from this trouble; and kept awake the whole night long. But some of the people felt no alarm, in consequence of the prediction of the astrologers, and remained within the city. (Now) in the night the rain poured down heavily, and the city, being situated on low ground, the water was drawn into it from all sides (so that) the city was submerged, and as many people as remained

¹ The exact translation of the Urdū would be: "Which the inhabitants of the city fear greatly," which is not the sense of the original. The Urdū should be: "*Ki jisse ba'z bāshindagān-i-shahr kī halūkī kī khauf hai.*"

within it perished ; whereas, those who were engaged in prayer and wailing without the city, were all preserved in safety ; just as Noah and those who believed were saved from the deluge, and all the others were drowned ; as God (may He be exalted) declares saying : ‘ We delivered Noah and those who entered the ark with him, and we drowned those who regarded our signs as lies ; for they were a misguided people.’”¹

And as for your boast that you have philosophers and logicians among you, why, they are not the source of benefit to you, but lead you into error and unbelief.” “How does this happen ?” said the man. “Explain yourself !” He replied, saying : “Because they turn (men) aside from the path ordained of God ; and, by their disagreements, make the ordinances of religion of none effect. The opinions and beliefs of all are at variance one with another. Some pronounce the universe to be the most ancient ; some believe matter to be so ; some endeavour to establish the antiquity of form ; some maintain that there are two causes ; some prove that there are three ; some affirm there are four ;² some say there are five ; some advance the number to six and seven ; some are convinced that

¹ See the Korān, chap. vii. (Al Arāf) verse 62.

² Every material substance is generally believed to have four causes :—
1. Formal Cause ; *i. e.* that form in which its essence consists ; 2. Final Cause, or purpose for which it was made ; 3. Efficient Cause,—the maker, if the work be man’s ; 4. Material Cause, or the matter of which the thing is made.

the Creator and the creation are co-existent;¹ some pronounce time to be infinite; some advance proofs of its finiteness; some believe in the resurrection; some deny it; some firmly believe in the apostolic office and revelation; some deny both; some are perplexed and harassed with doubt in this matter; some accept what reason and evidence demonstrate to be true; and some follow in the footsteps of the exemplars who have gone before. And besides these, there are many other contradictory beliefs, with which all these men are afflicted; whereas, our religion and procedure are uniform (throughout our bands). We believe God to be one, and companionless; and engage by day and by night in glorifying and magnifying Him. We do not exalt ourselves above any of His creatures. We are grateful for whatever He has appointed for our lot; bow in submission to His decrees, and do not say, 'how and why has He done so and so?' as men find fault with His decrees, and His will, and His handiwork.

"And as regards your glorying in (the possession of) geometers and surveyors, (you should know that) they are constantly worried, by day and by night, in thinking of proofs (for what they assert). They make

¹ The Arabic of this difficult passage has not, I think, been understood by Ikrām 'Alī. I would render it as follows:—" *Ba'ze wuh hain jo šāni' aur maṣnū' donon ke k'ā'il hain aur ba'ze wuh hain jo k'ā'il hain iske ki jism ke ajzā ghair mutanāhi hain aur ba'ze wuh hain jo ka'il hain iske ki jism ke ajzā mutanāhi hain.*" . . .

pretensions to (knowledge of) matters which are beyond comprehension and conception, while they themselves possess no knowledge of them. They neglect those sciences which they ought to know, and direct their attention to idle stories for which they have no need. (For) some of them trouble themselves about measuring the dimensions and distances of the heavenly bodies ; some of them are perplexed with ascertaining the heights of mountains and the clouds ; many wander about measuring the superficial extent of deserts and seas ; some are busy with the thought of discovering the constitution of the heavens and the centre¹ of the earth, (while) they are ignorant of the constitution and size of their own bodies ! They do not know how many intestines² there are ; what is the capacity of the thoracic cavity ; what the conditions of the heart and brain ; how the stomach is constituted ; how the bones are formed ; how the joints of the body are situated. Such things as these, to understand which is easy, and to be acquainted with which is necessary, they are utterly ignorant of, although God's skill and wondrous power are perceived thereby, as the prophet (whom God bless and save) has declared, saying : ' He who has known himself, has attained to knowledge of His Lord.' And besides their ignorance in

¹ The reader will scarcely believe that what is translated "centre of the earth," should be (translating from the original) "centres of gravity of heavy bodies"—*marākiz-i-aṣḳāl*.

² The original has : "they know not *the lengths* of the intestines."

these matters, they commonly neglect the study of God's word, and are not acquainted with the religious ordinances enjoined by God and the prophet.

“And as to your boast that you possess physicians, —(faith),¹ you have need of them as long as you eagerly and greedily eat various kinds of meats, and become ill, and attend at their doors, carrying your urine in your hands. (Now), those alone who are sick, repair to the doors of physicians and druggists, just as the unfortunate and wretched (alone) crowd about the doors of astrologers; although increased wretchedness (alone) is the result of their going thither. For these have no power to hasten the hour of happiness or retard the hour of misery. For all this, however, some astrologers and geomancers take a slip of paper and write some lying tale on it to deceive fools. This is precisely the predicament of physicians, too. By flying to them for relief, the disorder is (but) increased. They direct the abstaining from those very things from which the sick frequently find relief. (Whereas), were they to let nature have its course, the sick would recover. So your boasting of physicians and astrologers is sheer folly. We have no need of them; for our food is fixed as to quantity, and kind, and time;² and hence it is that we do not

¹ In using this word I do but follow the Arabic version.

² Thus am I obliged to render the phrase *ek waẓā' par*, which means, literally, *after one fashion or mode*. The Arabic version has: “for we eat but one kind of food, and little, and but once daily.”

fall sick, and do not fly to physicians for relief ; and have nothing to do with potions and electuaries. Now, it is of the nature of the free not to be dependent on any one for anything ; (while such as are) slaves have this habit of running to all kinds of people (for relief).

“ And as regards the merchants, and builders, and agriculturists, in whom you pride yourselves, why, their condition is worse even than that of slaves ! More abject than that of the poor and indigent ! (For) they are engaged in incessant labour and toil. They cannot rest for a moment, but are always busy building houses, although they themselves may not dwell in them ; or digging the ground and planting trees, (although) they do not partake of the fruit thereof. Greater fools than these do not exist ; for they accumulate wealth and property, and, on their death, leave it to others to inherit, while they live in a constant state of privation. (And as for your) merchants, (they) too, are intent upon amassing unlawful riches. They buy and store up grain in anticipation of scarcity, and sell it for a high price in time of dearth.¹ They give nothing to the poor and destitute ; (till) all their wealth, the accumulation of years,

¹ Translating from the original we find “they amass wealth by every means, lawful or unlawful.” Further, the sense of the Arabic seems to be, that they hoard up grain with the intention of creating a rise in prices, and then sell it to enormous advantage.

is lost in a moment, being (either) sunk in the sea, or carried off by robbers, or seized by some tyrant king; and then they are ruined and brought low, and go from door to door begging for charity. They waste their whole lives in profitless journeyings, and think, forsooth, that they realized profit. They know not that they threw away the coin of greatest value—that is life. They bartered the world to come for this world, and yet the world was not enjoyed, while faith was made shipwreck of. ‘In the dilemma both are gone; neither wealth nor beatitude is enjoyed.’¹ If you glory in this apparent advantage, we, in truth, execrate it.²

“And as regards your saying that the generous and humane are found among your race, it is false. For their friends, and kindred, and neighbours, go about begging, from street to street, in a state of poverty, and indigence, and nakedness, and hunger; and they pay no regard to their condition. Do you call this humanity,—to wit, that you yourselves should live at home, in the midst of ease and enjoyment, while your friends, and kindred, and neighbours, go about begging?

“And as to your saying that there are secretaries

¹ This proverb owes its origin to a Hindu ascetic, whose austerities were vitiated by his inability to banish all thought of the wealth and joys he had left behind him. Both God and Mammon were lost to him.

² “If this is the gain in which you glory, then very evil is your glorifying,” is the translation of the Arabic.

and intendants of finances among your nations, it does not become you to boast of these ; (for) more wicked fellows, and greater rascals than these, are not to be found in the world. They are always engaged in effecting the utter ruin of all rivals by means of their craft and wisdom, and copiousness of language and eloquence of address. Publicly, they address friendly letters to them, embellished with all sorts of fine phrases ; but secretly they are busy with the thought of extirpating them, root and branch. Their thoughts by night and by day are—‘Dismiss so-and-so from this office, and accept a *douceur* from some one else, and appoint him instead.’ And, in the end, by means of some finessing, they actually do dismiss him.

“And the ascetics and devotees whom you imagine to be virtuous, and whose prayers and intercessions you fancy will be acceptable to God, they, too, have deceived you with the display of their acts of devotion and piety. For these, their devotions in public ; their allowing their beards to grow ; plucking the hair from their lips ; wearing loose shirts ; contenting themselves with coarse garments, patching them repeatedly ; being taciturn, and speaking to no one ;¹ eating little ; con-

¹ Up to this point the Urdū translator has understood the Arabic, and followed it pretty closely. But from this he has blundered most astonishingly ! The Urdū should have run thus :—“*Aur miyāna rawī ko hath se ne dene men apnī pārsū zāhir karke fareb de rakhā hai, bāwujudekī dīniyāt ka samajhnā aur aḥkām-i-shar‘īyat aur dīn ke ṭarikon kā sīkhnā aur naḥs kī ārāstagi aur aḥlāk kī durustī, in sab ko b’ilkull tark kar rakhā hai, aur*

ducting themselves affably towards people ; instructing in the ordinances of religion and the State ; praying long, so that their foreheads have become marked (thereby), (while) by their little eating their lips hang down, their brains have become addled, their bodies emaciated, and their complexion altered,—these are all out-and-out deceit and falsehood. Their hearts are so full of hatred and malevolence that they hold every one else in utter contempt ; and they are ever passing censure on God, saying : ‘ Why did He create the devil (and) evil spirits ? Why have the ungodly and licentious been created ? Why does He sustain these ? This is very improper ! ’ Such are the devilish thoughts with which their minds are filled. To you, indeed, they seem righteous ; but, before God, none are more unrighteous than they. What is there to boast of in them ? These people are, in truth, a disgrace to you !

“ And as for your doctors of law and divinity, they, too, for the sake of worldly lust, at times pronounce that lawful which is unlawful, and at times declare that to be unlawful which is lawful. They give false interpretations of God’s word, and pervert the true

bighair 'ilm ke rukū' o sujūd ki kaṣrat men yahān tak mashghūl hue ki unke peshānīyon par sijdon ke nishān aur ghuṭnon par ghaṭṭe par gaye, aur yahān tak khānā pīnā chhor diyā ki dimāgh khushk ho gaye honḥ laṭak pare badan nūṭāḳat ho gaye rang badal gaye pīṭhen kubrī ho gayīn ḥālānki unke dilon men dushmanī aur kīmah unlogon kū bharā huā hai jo in jaise nahīn hain.

sense for the sake of deriving benefit (thereby). How is it possible that they can possess devotion and piety? It is for these, in whom you glory, that the fire of hell is kindled.

“And as regards your judges and law-officers, so long as they are not in office, they repair to the mosques morning and evening, and perform their devotions, and exhort and admonish the people. But when they have become judges or law-officers, then they seize the possessions of the lowly, and of orphans, and present them to unjust kings, in order to gain their favour. They accept bribes, and perpetrate injustice; and if one is not satisfied, they bring him to agree by means of terrors and menacing glances. In brief, these men are exceeding workers of iniquity, for they put justice in the place of injustice, and injustice in the place of justice. They have absolutely no fear of God. For these it is that torment and woe are (in store).

“And as for the emperors and kings whom you mention, as being the successors of the prophets, their reprehensible qualities are manifest; to wit, they, too, turn aside from the ways of the prophets and slay the descendants of the prophets. They are regular drinkers of wine, and they make the servants of God serve them. They regard themselves as more exalted than all other men. They prefer this world to the life to come. When one of them comes to the throne,

his first act is to imprison him who, from of old, has served his ancestors. They efface all his claims of service from their hearts. Through lust of the world they put to death their own friends and kindred. Such are not the qualities of the noble. To boast of these kings and rulers, is to injure yourselves. And to prefer a claim of mastership over us, with no proofs or evidence in support, is pure deceit and malignity."

CHAPTER XXIV.

CONTAINING AN ACCOUNT OF THE WHITE ANT.

WHEN the parrot had finished this speech, the king looked towards the assembly of the Genii and men, and said: "How does the white ant, in spite of its having no hands and legs, raise earth, and construct its arched edifice over itself? Explain this matter to me." A man of the Hebrew race¹ said: "The Genii carry the earth to this insect; because she had performed this kind act for them, viz.: she ate through the staff² of his reverence Solomon, and he fell down; so the Genii knew that he was dead; and fled thence, and obtained relief from toil and affliction." The king said to the doctors of the Genii: "Have you any knowledge of the circumstance which this man relates?" They all replied, saying: "How can we affirm that the Genii convey earth and water to it?

¹ The Urdū translator seems to have forgotten that there was but one Hebrew present. "*Ibrāniyon ke wakīl ne kahā*," should have been the Urdū.

² See the Korān, chap. xxxiv. (Sabā) verse 14; and the note on this passage in Sale's Translation.

For, if it performed the act of kindness¹ towards the Genii which this man mentions, then they are still involved in the same toil and trouble, and have not escaped; for his reverence Solomon, too, used to make them carry earth and water to construct edifices, and used to lay no other kind of affliction on them."

The Greek sage said to the king: "I am acquainted with a reason for this." "Mention it," said the king. He pursued, saying: "The white ant has a strange and wondrous structure. Her constitution is extremely cold, and her whole body is covered with interstices and pores, which always remain open. By reason of the intense coldness, the air, which enters her body, becomes condensed into water, and this it is which exudes² on the surface of her body; and the dust which falls on her body collects, in the form of mud. This she gathers, and constructs (therewith) an edifice over herself for shelter; so that she may remain secure from all disasters. Further, she has a pair of extremely sharp lips, by means of which she cuts through fruit, grain, plants, and wood; and bores through brick and stone."

¹ The reasoning in the Urdū is ridiculous. The original has: "They said, we cannot understand the Genii doing this; because, if they are carrying this earth and water, then they are still in disgraceful trouble; since Solomon forced them to do nothing but carry mud and water, for the building of his cities."

² The word *ṭapaktā* is quite out of place; *sījṭā* is the correct rendering of the Arabic word.

The king said to the cricket :—"The white ant is a species of reptile, and thou art the representative of the reptiles, do thou (then) explain what it is that this Greek sage says." The cricket made answer, saying : "He speaks truth ; but he has not given a complete description of this (insect) ; something has been omitted." The king said : "Do thou complete it." He pursued : "When God (may He be exalted) created all the tribes of animals, and bestowed His gifts upon every tribe, He, of His wisdom and justice, placed all on a level. To some He gave large bodies and powerful frames, but made their minds very weak and contemptible ; and to some He gave small and feeble bodies, but made their minds very intelligent and acute ; (so that) the excess and defect on both sides are nicely balanced. For example ; the elephant, despite his huge body, is so contemptible of soul, that he submits to a boy ; who mounts his shoulders, and drives him whither he pleases. And the camel, although he has a large body and a long neck, is yet so stupid, that he follows any one who lays hold of his nose-string. Even a mouse could lead him about if he wished. Whereas, the scorpion, his small body notwithstanding, destroys even an elephant when he stings him. In the same way, this insect, which is called the white ant, although very small of body, is very strong of mind. In short, all the animals that have small bodies, are intelligent and wise." The

king asked the reason of this, saying: "Why are the large-bodied animals stupid, and the small-bodied ones intelligent? Where is God's wisdom perceived in this?" He replied, saying: "When the Creator, of His omnipotence, perceived that those animals which have large bodies are adapted for labour and toil, and that, therefore, if He were to give them acute minds, they would never be submissive to any one;—and that, if the small-bodied ones were not intelligent and wise, they would always be involved in trouble and affliction,¹ He, on this account, gave the former feeble souls, and the latter intelligent souls." "Explain this minutely, said the king. He pursued, saying: "The beauty of every work of art consists in this, viz.: that the art of the workman be not evident to any one, as to how he executes it;—as the bee, without rule and compasses, makes different kinds of angles and circles² in her cells, and nothing is known as to how she makes them, or whence she brings her wax and honey. If her body were large, this art of hers would be manifest. Similar is the predicament of the silkworm. For her spinning and weaving, too, is understood by no one, The very same is the case of the white ant; nothing

¹ There is nothing in the original like this. Had the Arabic been followed, the Urdū would have been: "*Aur chhote jism aur bare nafs aur dānā ṣana'ton kī mashāḥḳī ke sīwā aur kuchh liyāḳat nahīn rakhte, jaisā kī shahd kī makkhī aur resham ke kīre aur dīmak waḡhaira.*"

² "How, without rule and compasses she (the bee) constructs *hexagonal* cells," is what the original contains.

of the actual method of her constructing her habitation is revealed. It is not known how she carries the earth, and builds. Doctors and philosophers deny the possibility of the world's being created without matter. (Now) God (may He be exalted) has given proof of this in the art of the bee; since she constructs cells of wax, and stores up her honey-food, without the existence of matter (wherewith to make the wax and honey.) If they imagine that she gathers them from flowers and leaves, why do not they also gather them, and construct something? And, if she collects them from the midst of water and air,¹ why do they not observe her, if they have sight, and see how she gathers them, and constructs her cells? In the same way has He made small-bodied animals, to be a proof of His omnipotence and skill to tyrant kings, who are insolent, and impious, and show no gratitude for the favours received from Him. For example: a gnat slew Nimrod, in despite of its being the smallest of all insects. Again, when Pharaoh took to impiety, and acted wrongfully towards Moses, the Most High God sent an army of locusts, which went and overthrew him. And when God bestowed dominion, and the gift of prophecy, on his Holiness Solomon, and put all the Genii and mankind under subjection to him, most of the ungodly

¹ "And, if she gathers them from the surface of water, or from the atmosphere, why do they not observe her, and perceive how she gathers them," is the translation of the Arabic.

entertained doubt of his possessing the dignity of the prophetic office ;¹ (and thought) that he had acquired this dominion by deceit and stratagem ; and, although he declared that God had, of His goodness and favour, bestowed this dignity on him, still their doubts were not removed till God sent this white ant, which came and ate through the staff of his reverence Solomon, and he fell down in his sitting-place. But no Genii or man had the courage to venture on this (act.) This, God's wondrous power, is a lesson to the ungodly, who glory in their physical power and dignity, and are not warned, although they see all His skilful handiwork and His wondrous power ; but pride themselves in these kings, who are feebler than the smallest of our insect tribes."

"Again, the oyster, which produces the pearl, is smaller and feebler of body than any aquatic animal ; but in intelligence and wisdom she surpasses them all.

¹ The sense of the Arabic is quite lost in the Urdū. "And similarly, when God gave Solomon dominion and the gift of prophecy, and strengthened his sway, and put the Genii and mankind under subjection to him ; and he subdued all the kings of the earth ; and men and the Genii had doubts concerning his rule, and supposed that it was the result of stratagem, and power, and might ; and although he disavowed this, by saying : 'This is of the goodness of my Lord, to prove me, whether I am grateful or not,' yet his word availed nothing, and doubt was not removed from their hearts till God sent this white ant, which ate through his staff, and he fell upon his face in his sitting-place ; while none of the Genii and men had dared to do this through fear and awe of him ; thus God manifested His wondrous power, to be a warning to their tyrant kings, who boast of their physical power," &c.

She dwells, and finds her sustenance at the bottom of the ocean ; till, on a certain day when rain falls, she rises from the bottom, and rests on the surface of the water, and opens the two ear-shaped valves with which she is provided ; and the moment the rain-drops fall therein, she closes them, so that the water of the sea may not mingle therewith. Then she sinks again to the bottom, and keeps those two shells closed for a long time, till that water is concocted into pearls. Men, forsooth, are scarcely likely to possess such understanding ! God has implanted in men's hearts a strong love for brocades, and silks ; and these are produced from the slime of insects. Of the different kinds of eatables, they consider honey the most delicious ; and that is made by the bee. They light wax candles in their places of assembly ; and these, too, are obtained from this same insect. The very best of the jewels, wherewith they adorn themselves, is the pearl ; and that is produced by the wisdom of this little creature, which I have just spoken of. It is to the end that men may behold these exquisite things, and acknowledge His skilful handiwork and marvellous power, that the Most High God has created them from these worms ; and yet, although they behold all His works and His wondrous power, they continue unmindful of Him, and waste their days in ungodliness and unbelief, not showing gratitude for His mercies, but practising violence and wrong on His poor and feeble creatures."

When the cricket had finished this speech, the king said to the men: "Now, have you any thing else to say?" They replied, saying: "We have still many eminent gifts remaining (to mention) whereby it is established that we are the lords, and these our slaves." "Mention them," said the king. One of the men said; "Our forms are one and the same, while theirs are diverse; hence it is perceived that we are the lords, and they the slaves; for rule and mastership best consist with oneness, and servitude with multiplicity." The king said to the animals: "What answer do ye make to this?" For a moment, all the animals bent down their heads in thought. Then the nightingale, the deputy of the birds, said: "This man speaks truth; but although the animals have various forms, yet the minds of all of them are one; whereas, although men have one common form, yet their minds are very different." "What is the proof of this?" said the king. He replied, saying: "The diversities of religion and creed (among them) indicate this; for there are thousands of religious bodies among them (such as) Jews, Christians, Magians, Polytheists, Infidels, Idolaters, Fire-worshippers, Star-worshippers. And besides this, each religion comprises numerous sects; just as, among the sages of old, each one held opinions different from all the rest. For example: among the Jews there are Samaritans, 'Abālis,' and

¹ I am unable to furnish the reader with any information concerning the

Goliathites. Among the Christians there are Nestorians, Jacobites, and Malekāis.¹ Among the Fire-worshippers there are Zoroastrians, Zarwanites,² Hurmīs, Mazkīs, Bahrāmīs, and Mānawīs. Among the Musalman there are Shīa's, Sunnīs,³ Khārijīs, Rāfizīs, Nāsibīs, Murjīs, Kādarīs, *Jahimīs*, Mu'tazilīs, Asha'rīs

'Abālīs. The *Goliathites* are the followers (according to Mohammedan opinion) of the giant whom David slew. How they come to believe that Goliath was the leader of a sect—and a sect of *Jews* above all, is a mystery!

¹ The Nestorians and the Jacobites, the reader will find noticed in any good dictionary. The *Malakūi* are a sect half Christians and half Mohammedans, named after their founder. They hold the same opinions concerning Christ that the Musalman do.

² I regret that I can throw no light on the peculiar tenets of the Zarwanites and other sects of the Fire-worshippers.

³ The *Sunnīs* are the orthodox Mohammedans, who receive the traditional portion of the Mohammedan law (*sunnat*), which was gathered from the words and acts of the prophet, and carefully preserved by his companions. They also revere equally the Khalīfas *Abū bekr*, 'Omar, *Osmān*, and 'Alī. The *Shīa'hs*, on the other hand, regard 'Ali alone as the true Imām and Khalīfa after Mohammed: and the other three as usurpers. They hold the companions of the prophet in contempt, and pay but little heed to the traditions preserved by them. The *Kharijīs* refuse the title of Khalīfa and Imām to Osmān and 'Alī. They were so called, because they *went forth from* 'Ali after the battle of Šiffīn. The *Našibīs* (from *Našb*=enmity) were opposed to 'Ali and his claims to the *Imāmat* and *Khalīfāt*. The *Mo'tazilīs* are a Rationalistic sect among the Musalmans. They deny the possession of attributes by God, and declare that *perfect unity* consists in the utter absence of attributes. The *Rafizīs* are a sect of the *Shī'ahs*, and are so called because *they deserted* Zeyd, the son of 'Ali, the son of Ḥosain, the son of 'Ali, when he forbade them to speak against the companions of the prophet. The *Murjīs* are a sect of Muslim Antinomians, who assert that faith consists in words without works; that disobedience with faith does not injure; and that obedience without faith does not profit. The *Kadarīs* are a sect of *Mo'tazilīs*: they hold that man is an absolutely free agent. The *Jahimīs* are the exact opposite of the *Kadarīs*; they hold that man has no power; that voluntary motions (so called) are of the nature of tremors. They assert that God compels men to commit sins. The *Asha'rīs* are a sect of *Sunnīs*, differing but slightly from the orthodox class.

and others—a vast number of sects, all of whom hold different religious opinions, and each of whom regards the other as an infidel, and pronounces malison on him. Whereas, we are all free from differences. Our religion and creed are one. In brief, all the animals hold the unity of God, and are believers. They are innocent of such things as associating other gods with God, and hypocrisy, and impiety, and licentiousness. They harbour no doubt whatever of His power and unity, but know Him to be the true Creator and Sustainer, and He it is whom we call to mind by day and by night, and busy ourselves in praising and magnifying. But these men are ignorant of our praise.”

The Persian replied, saying: “We, too, believe the Creator and Sustainer to be one, and without associate.” “Then,” observed the king, “how is it that there are so many differences in your religion?” He replied, saying: “Religion is but the path, or the means, whereby the object aimed at is attained; and this object is the same with all—to reach (God) by any way possible. Whatever path they take, it is towards God alone that they direct their steps.” The king asked: “If the aim of all be this, viz.: to arrive near God, then, why do they all slay one another?” He replied, saying: “This is not on account of religion (for there is no aversion¹ in religion); but, for the sake

¹ The word *karāhat* is a mistake. It should be *zabardastī*, or *jabr*, to agree with the Arabic. “There is no *compulsion* in religion.”—See the Korān, chap. ii. (The Cow) verse 257.

of the State, which is the (embodiment of the) institutes of religion.” “Explain this fully,” said the king. He pursued thus: “Religion and the State are twin brothers; one cannot exist apart from the other. But Religion is the elder brother, and the State the younger. Religion is indispensable to the State, to the end that all men may be upright and honest; and a king is indispensable to religion, in order to promulgate its ordinances among the people with authority. Hence it is that some religious people put others to death for the benefit of the State and Government. Each religionist desires that all men should conform to his special tenets, and creed, and religious ordinances alone. If the king will listen attentively, I will present a clear proof of this matter.” “Mention it,” said the king. He said: “To take away life¹ is a practice in every religion; and by this is meant, that he who seeks to be religious should sacrifice himself. Whereas, the practice of the State is, that the sovereign slays another aspirer to sovereignty.” The monarch observed as follows: “Kings slaying other aspirants to sovereignty is perfectly intelligible; but why does the religionist slay himself? Explain this to me.” He replied, saying: “This matter is clearly perceived, in the religion of Muslims, too. For example, the Most High God declares: “Verily God

¹ The word here translated life is *nafs*, and in p. 224 the same word is rendered “lusts of the flesh.” In fact there is a play on the word throughout the passage.

(may He be exalted) has purchased of the faithful their lives and their possessions; having appointed the Garden of Paradise for those who (fight in His cause, and so) slay others, or are slain themselves.”¹ And there are many other texts which speak to this point. Again, in one place He has spoken thus, in accordance with the command of the law: “If ye turn unto God, lay down your lives; for this is better for you with God.”² Again, when His Holiness, Jesus, said: “Who will help me in the cause of God?” and all those who were his disciples³ said: “We will be your helpers in God’s cause.” Then the Holy Jesus said; “If ye would help Me, then prepare yourselves for death and the cross, that so ye may ascend with Me to heaven, and dwell near your brethren.”⁴ But if ye will not help Me, ye are not of My followers.” In the end, they were all put to death in God’s cause, and did not swerve from the religion of Jesus. In the same way, the people of India, Brahmans and others, slay themselves; burning themselves alive for the sake of religion. Their belief is, that the most highly approved devotion before God is, that the penitent

¹ See the Korān, chap. xlix. (The Apartments) verse 112.

² See the Korān, chap. ii. (The Cow) verse 51. “Turn unto God, and lay down your lives; for this is better for you with God.”

³ The word *doston* is incorrect. The Arabic word is *ḥawarīyūn*, which signifies “apostles,” or “disciples.”

⁴ The Arabic has: “That ye may ascend to heaven, and be near My Father and your Father.”

sinner lay down his own life, and burn his body ; since all transgressions are thereby blotted out."

"Thus, too, do those who possess true conceptions of the Divine nature keep themselves pure from covetousness and concupiscence, and impose upon themselves the burdens of devotional exercises. To such a degree do they subdue the lusts of the flesh, that no desire or appetite for worldly pleasures remains. In fine, thus is it that all religionists sacrifice their lives, and consider this the greatest act of piety (they could perform); since thereby they escape the fire of hell, and attain to Paradise. Still, there are good and bad in all religions ; but the wickedest of the wicked is he who does not believe in the day of reckoning, and does not hope for the reward of good deeds, and dreads not the recompense of sins, and does not believe in the unity of Him to whom all have¹ to return."

When the Persian had done mentioning these matters, the Hindu spoke, saying : "The human race greatly exceeds the animal creation in the number of its tribes, and species, and individuals. For in the whole fourth, habitable part of the earth,² there are nineteen thousand cities, wherein dwell various kinds of beings. For example, (there are) China, India, Sindh, Hejāz, Yemen, Abyssinia, Nejd, Egypt, Alex-

¹ *Literally*,—"Since the return of all is to Him."

² The Musalman believe that the world consists of one-fourth land and three-fourth's water.

andria, Cyrene, Spain, Constantinople, Azurbaijān,¹ Armenia, Syria, Greece, 'Irāk,² Badakhshān, Jurjān Jilān, Naishāpūr, Karmān, Kābul, Multān, Khurāsān, Trans-Oxiana,³ Khwārazm,⁴ Farghāna, and others, —thousands of cities and countries which are too numerous to be reckoned. And besides these cities, the jungles, and mountains, and islands, too, are inhabited by thousands of human beings. All differ in language, and colour, and manners, and dispositions, and religious belief, and in arts. God (may He be exalted) causes the sustenance of all to reach them, and keeps them under His protection. Now this excess of numbers, and diversity of circumstances, and variety of occupations and aims, all point to this; viz., that man is superior to creatures of a different order, and takes precedence over all the other classes of the animal creation; hence it is perceived that men are the lords, and that all the animals are their slaves. In addition to these, we possess other superior qualities, the description of which is of great length."

¹ Azurbaijān is a province of Persia, of which Tabriz is the capital, corresponding with the ancient Media.

² 'Irāk-i-'Arab; *i. e.*, Babylonia, or 'Irak-i-'Ajam; *i. e.*, Media. Badakhshān is a country lying to the north of Afghānistān. Its capital is Balkh. Jurjān is the name of a city and province in Persia. Jilān (or Gilān) is the country to the south-west of the Caspian Sea. Naishāpūr is a city in Khurāsān, or the ancient Bactriana, on the road to Meshed.

³ *Literally*,—"That which is beyond the river."

⁴ Khwārazm, the ancient *Chorasmia*, lies along the banks of the Oxus, and extends to the Caspian Sea. Farghāna is a country in Turkistān.

The frog said to the king : “ This man has mentioned the numerousness of mankind, and boasts of it. Were he to see the aquatic animals, and behold their shapes and forms, men would appear extremely few in his eyes, and the cities and countries, too, which he has mentioned, would be seen to be comparatively few. For in the whole fourth, habitable part of the earth, there are fourteen great seas, as the Mediterranean Sea, the Sea of Jurjān, the Red Sea, the Persian Gulf, the Sea of Sindh, the Indian Ocean, the China Sea, the Sea of Aral, the Western Ocean, the Eastern Ocean, the Northern Ocean, the Southern Ocean, the Ethiopic Sea, and the Afric Ocean. And there are five hundred small rivers, and two hundred large rivers ; such as the Oxus, the Tigris, the Euphrates, the Nile, &c.,—the length of each of which varies from two hundred to two thousand miles. And as for the rest, the smaller and larger streams, and water-courses, and ponds, and reservoirs, in jungles and wastes, they cannot be counted ; and they are inhabited by thousands of kinds of aquatic animals, such as fishes, tortoises, crocodiles, porpoises, alligators, &c., which none but the most High God knows of, and can take count of. Some say that there are seven hundred classes of aquatic animals, exclusive of species and individuals ; and that the dwellers on dry land,—the wild animals, and beasts of prey, and quadrupeds, &c., consist of five hundred classes, not

reckoning species and individuals. Now these are all God's creatures and servants : for He, of His marvellous power, created all of them, and supplied them with sustenance ; and He ever preserves them from every trouble. No affair of theirs is concealed from Him. If this man would reflect, and attain to a knowledge of the classes of animals, it would be clear (to him) that the numerousness of men affords no ground for concluding that they are the lords and the animals the slaves."

CHAPTER XXV.

CONTAINING AN ACCOUNT OF THE WORLD OF SPIRITS.

WHEN the frog finished this speech, a sage of the Genii said: "O ye assembly of men and animals! Ye are ignorant of the multitudes of such of God's creatures as are spirits, composed of light, and totally unconnected with material bodies:—Who are pure intelligences, simple essences, and abide in the celestial orbs. Some of these—those who form the band of angels—are stationed in the vaults of heaven; and some, who dwell in the space filled by the atmosphere, are the Genii, and the band of evil spirits. Now, did you possess any knowledge of the vast numbers of these creatures, you would know that men and animals are as nothing compared with them. For the space of the atmosphere is ten times that of the land and water; and the space of the ethereal¹ sphere again is ten times that of the atmosphere. Similarly the lunar

¹ In so translating *kura-i-falak*, I am guided by the Arabic, which has, "*kuratu'l aššir-al aššir* (*ḍ aīṯḥp*)—is the ethereal sphere; the Urdū should, I think, have been *kurā-i-ātish*.

sphere¹ is ten times as large as all the other spheres. In short every higher sphere bears this very proportion to the sphere (next) beneath it. Now all these spheres are filled with spiritual beings; not a span of space is there but what is occupied by spirits who dwell therein; as the Prophet (whom God bless and save) has declared, saying:—‘There is not a span of space in all the seven heavens but what is filled by angels who are standing and bowing and prostrating themselves in adoration of God.’ So then, O men! were you to behold their multitudes, you would know that your peoples were of no account in comparison with them. And your (boast of) numbers and multitudes does not afford a proof of your being the lords and all others your slaves. For² all are God’s creatures and subjects; some (of whom) He has made subject to, or dependent on, others. In short, He, of His perfect wisdom, sent forth His regulating decrees as He saw fit; and in every condition praise and thankfulness are due to Him.”

When the sage of the Genii ceased speaking, the king said to the men: “The animals have replied to you on those matters in which you glory; now, if you have anything else to say, speak.” The orator of Hejāz spoke, saying:—“We possess other superior gifts, which show that we are the lords and the

¹ The first, or lowest, of the seven heavens, according to Mohammedan opinion.

² The word *kyunki* should be *balki* to agree with the original.

animals the slaves.” “Mention them,” said the king. He pursued thus: “The Most High God has promised us many blessings; to rise from the grave; to spread over the face of the whole earth:¹ the reckoning of the great day; to pass over the strait bridge of Eṣṣirāt; to enter Paradise—the garden, the garden of delight, the garden of eternity, the garden of Eden, the garden of rest; the mansion of peace, the mansion of rest, the mansion of perpetual abode, and the mansion of the godly; the Tūbā-tree;² the fount of Salsabīl;³ rivers of wine, and of milk, and of honey,⁴ and of water; lofty edifices; the being coupled with gazelle-eyed girls of Paradise; the being near to God; and many other blessings besides these, (all of) which are mentioned in the Korān, has the Most High God appointed for us. Whence can the animals obtain these? This is a proof that we are the lords and the animals our slaves. In addition to these blessings and excellent gifts, we possess other eminent properties, which I have not mentioned.”

The representative of the birds, the nightingale,

¹ This is utterly unlike the original, and is, in fact, nonsense. The words *baʿs*, *mushūr al kuruju min al kabri* (all meaning the same thing; viz., rising from the dead,) here occur in the original. The Maulavī must have taken the second of these words to signify the same thing as *mun-tashir honā*. The Urdū should have been *marne ki baʿd uṭhnā aur zindā honā aur kabr se nikalnā*.

² The *tubā* is a tree in Paradise, the fruit of which is supposed to be most delicious.

³ *Salsabīl* signifies “water which flows gently and pleasantly down the throat.”

⁴ See the Korān; chap. xlvii. (Mohammed) verses 16, 17.

spoke, and said: "As the Most High God has promised you good, so He has threatened you with evil for your punishment. For example, the affliction of the grave; the examination by Munkir¹ and Nakir; the terrors of the judgment day; the strict and severe reckoning; the being cast into the infernal pit;² the torments of Gehenna, of Jahim, of Saḡar, of Lazā, of Saīr, of Huṭama, and of Hāwīya; the wearing shirts of liquid pitch; the drinking of the fetid humours which flow from the damned;³ the eating of the tree Zakūm;⁴ the dwelling near the terrible lord of Hell; the being bound in torments in the vicinity of devils,—all these are appointed for you. And besides these, there are many other torments and afflictions which are mentioned in the Korān. Now we are free from these. As He has promised us no rewards, so He has not threatened us with tormenting punishments. We are satisfied with, and grateful for, God's decrees.

¹ "The Muslims believe in the examination of the dead in the sepulchre by two angels, called *Munkir* and *Nakir*, of terrible aspect, who will cause the body (to which the soul shall, for the time, be re-united,) to sit upright in the grave, and will question the deceased respecting his faith. The wicked they will severely torture, but the good they will not hurt."—Lane's *Modern Egyptians*, chap. iii.

² The words in the Arabic are "*an nairān*," "*the fires*." Hell, like heaven and earth, is supposed by the Muslims to consist of seven stages, one beneath another, and each hotter than the one above it. *Jahannam* is both the general name for hell, and the particular name for its first stage. *Jahim* is the second stage, and so on, to *hāwīya*, the nethermost hell.

³ See the Korān; chap. lxi. (The Inevitable) verse 36.

⁴ *Zakūm* is a tree in the bottom of hell, of which the fruit is as though it were the heads of devils, or of terrible serpents.

From no deed of ours shall we derive either gain or loss. And so we and you are on a par as regards arguments. You possess no pre-eminence over us."

The Hejāzī said: "How are we and you on a par? For, in any case, we shall endure for ever. Should we have obeyed God, then we shall dwell in the company of the prophets and saints; and associate with those who are blessed, sound in faith, virtuous, just, pillars of the faith, devout, pious, righteous, and God-perceiving. These are those who resemble the cherubim; for they strive to excel in all virtuous deeds, and long to meet their Lord. They turn to God with their lives and possessions, and put their trust in Him alone, and petition Him, and from Him alone hope (for favour and mercy); and *His* wrath it is that they dread. And if we be sinners, and obey Him not, even then we shall be saved by the intercession of the prophets; especially through the intercession of the true prophet, the apostle concerning whom there is no doubt, the lord of the apostles, the last of the prophets, Mohammad Mustafá (may God bless and save him) will all sinners among us obtain remission of sins, and thereafter dwell in the Garden of Paradise for ever, in the company of gazelle-eyed damsels and beautiful youths; while the angels will say to us: 'Peace be upon you; rejoice¹ and enter

¹ See the Korān, chap. xxxix. (The Prophets) verse 73. The Maulavī's rendering of the Arabic *ḥibtum* is incorrect. It is not the Imperative Mood;

Paradise, and abide therein for ever.' Whereas, as many tribes of you animals as there are, all are excluded from these blessings. For, after you quit this world, you will be annihilated; neither name nor trace of you will remain."

As soon as they heard these words, all the deputies of the animals and the sages of the Genii exclaimed: "Now, you have mentioned what is true, and brought forward a substantial argument! Such matters as these are worth glorying in. But now, mention this: of what kind are the habits and excellences, or virtues, of those who possess these attributes and praiseworthy qualities? Give a minute account of them, if ye are acquainted with them."

All the men were silent for a moment, reflecting: none of them could give the description. After an instant, a virtuous and devout man said: "Oh, just king! when the truth of man's claim has been made evident before you; and it has also been perceived that among them is a band of men who dwell nearest to God; who possess praiseworthy qualities, pure and angelic morals, just and holy characters; whose circumstances are so wonderfully strange, that the tongue is unable to describe them, and the understanding too feeble to thoroughly comprehend their attributes;—the sounding of whose praises all ex-

tum pākīze aur khwush ho would, I think, be a very close translation of the phrase. Sale translates it: "Ye have been virtuous."

horters and preachers unceasingly pursue their whole life long, and yet do not attain to a thorough and adequate knowledge thereof: (when these facts) oh, just king! (have come out clearly) what do you decree in the case of these poor men, whose slaves these animals are?" The king decreed that all the animals should remain subject to mankind, and obedient to their commands. The animals, too, accepted this decision, and were satisfied, and all returned from thence in peace and safety.

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